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## CHRISTIAN OBSERVER

AND  
FREE CHRISTIAN COMMONWEALTH.

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For terms, &c., see foot of fourth page of this  
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The remarks on the Circus, in another  
part of this paper, merit the attention of  
parents whose children are tempted and  
exposed to the corrupting scenes witnessed  
at circus exhibitions.

### Criticism of a Missionary.

A correspondent at the North sends us  
the following remarks of a missionary in  
a foreign land:

"The religious newspapers of the North  
have lost their value to me, because nearly  
all columns are filled with mere news-  
icles. They are 'all correspondence.'  
Those articles most refreshing to me,  
which have a direct bearing on the  
vital piety of the church, seem to have  
dropped out of sight. But the *Christian  
Observer* and the *Central Presbyterian* seem  
to maintain, thus far, the really valuable  
articles in good proportion."

The letter from Prussia, inserted in our  
subsequent columns, does not give such  
hopeful views of spiritual life and progress  
in that country, as our readers would re-  
joice with us to receive from churches  
bearing the illustrious name of Luther:  
we trust there is life in them, and that they  
are preserved to aid the cause of truth in  
continental Europe.

### Death of Dr. Robert Shore.

In another column we record a brief  
memorial of Dr. Robert Shore, of Nottoway  
Co., Va., by whose influence, in connection  
with the late Dr. James Jones, the Pres-  
byterian Church was planted in that coun-  
ty, forty-seven years ago. The senior doc-  
tor became acquainted with those excel-  
lent men in 1824. Dr. Shore was a man  
of humble, unaffected piety, and his life  
and example commended the gospel to  
many in that community. His name will  
long be cherished as that of a beloved  
brother by those who have known his worth.

### RECEPTION OF MISSIONARIES.

On the 1st of August the London  
Missionary Society gave a public reception  
to three of its veteran missionaries who  
had spent fifty years in labors in the for-  
eign field. The re-union of these excel-  
lent men—the Rev. Robert Moffat, from  
South Africa, Rev. Wm. Ellis, from Mad-  
agascar, and Rev. Wm. Beynor from  
western India, returned from their long ser-  
vice, was an interesting and joyful meeting.  
They had several times witnessed remark-  
able changes, not only in their professed  
converts, organized into churches, with  
native pastors, but in a general elevation  
of piety and the great advancement in  
morality, and the abandonment of degrad-  
ing vices and abominations. The recep-  
tion meeting was an occasion of immense  
interest. The Christian heroes, returned  
from bloodless victories, were warmly wel-  
comed. Their conquests will be more  
enduring than those of the warrior, for  
they have been won by love in the hearts  
and lives of the people. They have taken  
no lives, destroyed no cities, desolated no  
homes; but they have explored unknown  
lands, have introduced new races to the  
comity of civilized nations, enriched the  
world and helped to redeem it. Although  
the state gives them no honors and en-  
dows them with no pensions, the tribes  
among whom they have labored will never  
forget them. What is more important,  
the Lord will not forget them. They will  
shine as the brightness of the firmament  
and as the stars forever and ever.

### VACANT CHURCHES.

The Appendix to the minutes of the  
late General Assembly, exhibits some  
facts relative to the supply of our Church,  
that are worthy of earnest consideration.  
One thousand four hundred and sixty nine  
churches are reported in connection with  
our Assembly—but only three hundred  
and forty of our ministers are marked as  
being pastors. They minister to four  
hundred and nine churches. Of the thou-  
sand churches that remain, nearly six  
hundred are supplied more or less fre-  
quently by two hundred and fifty-nine  
stated supplies, and four hundred  
and thirty-nine are reported vacant.  
More than one fourth of our churches are  
vacant. There is little prospect of their  
growth without stated ministrations.  
There is danger that their members may  
be drawn off to other denominations more  
favored; or, worse still, form habits of  
neglecting public worship altogether, and  
these churches, planted in some cases with  
many prayers and tears, cease to have an  
existence. Is there no remedy for this  
state of things?

A further examination of the same ta-  
bles show about one hundred and twenty  
ministers who do not seem to be engaged  
in any regular ministerial work. Some of  
them are infirm, and otherwise unable.  
But it is probable that half of them, if  
not more, are ready, and willing to work  
when Providence opens the way. In ad-  
dition to these without charges, there are  
many acting as stated supplies whose la-  
bors are not being used to the best ad-  
vantage for the growth of Presbyterianism  
and the spread of the Gospel.

In some cases, the ministers best qual-  
ified to do good are the most modest and un-  
obtrusive. Such a one receives a call  
from a little organization to supply it for  
a few months or a year. The church is  
very weak. The salary offered is utterly  
inadequate. The servant of God, unwilling  
to force himself upon an abler church,  
accepts it, but necessarily devotes a large  
part of his time and strength to farming,  
or some other secular pursuit. Thus he  
settles down in a field not one half as  
large, it may be, as he could successfully  
cultivate, if freed from worldly cares.  
Vacant churches around that need his aid,  
take it for granted that he is fully em-  
ployed. They languish because they do  
not know how to proceed to find a min-  
ister, and he wastes energies in worldly  
cares that are needed in the Lord's vine-  
yard. Others equally capable and equally  
modest, remain unemployed for long pe-  
riods, waiting for a call to the church  
where they can be useful.

Cannot one half of the six score min-  
isters without charges be set to work?  
And could not the efficiency of one third  
of our stated supplies be greatly increased?  
A plan that will do this will augment the  
efficiency of our ministerial force as much  
as the addition of a hundred ministers.  
And it probably can be done. It comes  
within the province of the Presbyteries at  
their next meetings to combine all the  
churches within their bounds into pasto-  
rates—group the weak churches with the  
strong in such a way that a weak church  
will be connected with a strong one; or  
two or more weak shall be combined to-  
gether. Let this organization be so com-  
plete, if possible, that every church in the  
Presbytery shall be a portion of one of  
these pastorates—and entitled to receive  
stated ministrations of the Gospel. Let a  
standing committee on this subject be ap-  
pointed with instructions to secure from  
the churches systematic contributions for  
the support of the Gospel, and provide for  
their efficient ministers. By such a com-  
bination of the strength of several  
churches in a single pastorate, sufficient  
salary could be raised to enable the pastor  
to give his whole time to the pastoral work,  
and every congregation would be assured  
of stated ministrations. Ministers, we  
believe, would be found for every such  
pastorate. We have on our table letters  
from clergymen, efficient men, who are  
anxious to be employed fully in the work  
of the ministry. We have letters, too, from  
churches that are unable to support a pas-  
tor unaided—asking for counsel and aid  
in obtaining a supply. By such an organ-  
ization of pastorates, the applications for  
aid from the Sustentation Fund would be  
diminished—and the Standing Commit-  
tees on this subject would form a conve-  
nient medium of communication between  
ministers not fully employed and churches  
unoccupied.

In the practical operation of such a  
plan, it is not improbable that it would be  
found serviceable to appoint a central  
Agency under the care of the General As-  
sembly that would serve as a bond of  
union between all these standing commit-  
tees, in the same manner that the Central  
Committee of Sustentation unites the  
presbyterial committees of sustentation—  
so that all parts of the church may be  
speedily invoked to aid in supplying the  
destitutions in every other part.

The American Board—Fifty years  
ago the American Board had in  
hand one hundred and one missionaries  
and one hundred and one converts. Now they report 13 m

1800 stations and out-stations, 760 organ-  
ized churches, and 60,000 converts, of  
whom 4,000 have been received within a  
year.

For the *Observer* and *Commonwealth*.

To Churches in the Synod of Kentucky.  
The Synod's Committee of Sustentation  
calls the attention of ministers and other  
officers of churches to the fact that only a  
few weeks remain of the Synodical year,  
and earnestly request that such congrega-  
tions as have not responded to the appor-  
tionments made to them, or have not made  
contributions to the Sustentation Fund, at  
once give the matter attention. The  
Committee are making energetic efforts to  
provide for the second payment on  
salaries of our ministers by the  
1st of October, and will have ur-  
gent need of all funds that can be trans-  
mitted to them by that date. What is  
done by the congregations should be done  
in the present month.

The Committee again remind the  
churches that all being done by the Synod  
in the way of Domestic Missions, is being  
done through the Committee in connec-  
tion with the scheme of Sustentation en-  
trusted to them.

The Committee also call the attention  
of the churches drawing from the Fund,  
to the necessity of their settling with their  
ministers for parts of salaries to be paid  
by them before the 1st of October, as the  
receipts of ministers must accompany the  
orders of the congregations upon the  
Committee.

Funds for the Committee should be sent  
to the undersigned, and may be sent in  
check upon any bank in the State.

By order of Committee at its meeting in  
Lexington, Aug. 29th, 1870.

R. L. BIRCK, Secretary.

Richmond, Ky., Sept. 1st, 1870.

For the *Observer* and *Commonwealth*.

### A LETTER FROM VIRGINIA.

"The Free Christian Commonwealth."

MESSENGERS: The Church of God is  
free. Though founded in an age of des-  
potism, both political and mental, Christ  
established it a Free Christian Common-  
wealth. It is a republic, an independent  
commonwealth, free from all the com-  
mandments or opinions of men which are  
"contrary to the Word of God, or beside  
it in matters of faith or worship." It is  
not, as a Church, subject to any worldly  
government, or political party, or school  
of philosophy, or system of science.

But by freeing his Church, Christ  
does not confine its members to the doc-  
trines of the Word. They must submit to  
Caesar, must adopt political and philosoph-  
ical opinions. The freedom of the Church  
is internal as well as external. And the  
internal freedom of the Church, the liberty  
of its members, is limited only by the  
Word of God. Christ has given us no  
monarch on earth, to prescribe the lim-  
its of our freedom. One is our King—  
even Christ. We acknowledge no pope,  
bow at no bulls or syllabuses. We have  
only one statute-book—the Bible. Our  
standards do not claim the authority of  
law. They do not speak of their own au-  
thority. They are merely statements of  
Scriptural teachings on certain points, or  
prudential arrangements necessary to the  
carrying out of Scriptural discipline. They  
are to be obeyed and adopted by all who  
belong to our Church. If any do not join  
in their interpretation of Scripture, they  
cannot honestly continue with us. But  
our book does not state every biblical doc-  
trine, nor undertake to interpret the whole  
Bible.

As the Christian Commonwealth is thus  
internally as well as externally free, we  
must expect differences of opinion. "Many  
men of many minds" will not always  
think alike. Within the limits of the Bi-  
ble as interpreted by our standards, they  
have a perfect right to differ in opinion in  
our free commonwealth. And, if they  
have a right to differ, they have a right to  
express their differences. The Roman  
Catholic writers assert, that the inquisi-  
tion never persecuted opinions, because  
forsooth, it never burnt a man unless he  
expressed them. The right to think in-  
volves the right to speak. The only use  
of speech is to be the expression of  
thought. Without language, clear precise  
logical thought seems to be impossible.  
If the Christian Commonwealth is free, its  
members on points not settled by its char-  
ter as interpreted by its courts, have a  
right to think what they please and say  
what they think.

Some in exercising this right will think  
erroneously and speak foolishly. Are  
they, therefore, to be gagged? By no  
means. If they are arbitrarily silenced,  
the liberty of all is gone and the minority  
has no rights. They must and will speak.  
What is the safest outlet for these errors?  
Where will they do the least harm? I  
reply, that the religious press is the best  
and safest outlet for error. There it can  
be examined and carefully scrutinized—  
through the press the same minds that are  
liable to be injured by it, can be reached  
by the clear and convincing statements of  
the truth—which, in its antagonism to  
error must ever be triumphant. It is bet-  
ter that those who feel thus, live and give

ed should appeal directly to the intelli-  
gence of the whole Church than that they  
should raise a faction at home, by the logic  
of the personal influence.

What Dr. Thomas E. Peck, the life-long  
friend of Dr. Stuart Robinson used to say  
of the meetings of Presbytery, is equally  
true of the press. "There was no discus-  
sion. It was neither interesting nor  
profitable; because there was no differ-  
ence of opinion." So discussion in-  
creases the interest and instructiveness of  
the press.

For these and similar reasons, I, with  
the vast majority of your readers, cordi-  
ally approve of your determination to allow  
the minority to be heard. Christian love  
and fellowship demand it. I can do little  
harm, it does much good.

I am yours, very truly,

Correspondence of the *Observer* and *Commonwealth*.

### LETTER FROM PRUSSIA.

Religious Services in Lutheran Churches

Some time since the writer stood upon  
the spot where the greatest of the Reform-  
ers so bravely defied the Pope, and showed  
his courage and determination by burning  
the Bull which Rome had sent to crush  
Luther, and with him the opposition he  
was creating. While thinking over this  
daring act, the perils to which Luther  
exposed himself were more fully under-  
stood than ever. What could he and a  
few others do against the power of the  
Pope, which, at that time, seemed to sway  
all Europe? The Reformer dared, and the  
world knows who won. The scenes of the  
labors of Calvin and Zwingli had been  
visited, the effects of their labors on the  
people who now live in Geneva and Zurich  
had been observed, so a desire was felt to  
see the more particular effects of Luther's  
teaching, as shown by that body of Chris-  
tians known by his name. Since Witten-  
berg was visited, much of North Germany  
and the workings of the Lutheran Church  
have been seen.

It is proposed to write for the *OBSERVER*  
something of what has been seen and  
learned. This can be done with some con-  
fidence, not only because of the reason  
given, but from the fact that a considerable  
stay has been made in the family of a  
very intelligent Lutheran pastor. When a  
Lutheran Church was first entered, the  
effect was unpleasant. In Italy and France  
so much had been seen of crucifixes, ma-  
donnas, wax-tapers, crossings, bendings,  
etc., that every thing of the kind created a  
feeling of horror. What, then, were the  
feelings when, upon entering a Reformed  
Church, the same sights, with two excep-  
tions, so common in Catholic churches were  
seen!

It was at once thought that the Refor-  
mation was entirely a spiritual one, if a  
reformation at all. Better acquaintance  
taught that the change was both external  
and internal. The crucifix seems rather  
accidental, as there is only one in a Church,  
and it is not used during service, except  
for a moment by the pastor, who contem-  
plates it while saying a short, silent prayer  
at the opening and closing of the service.  
In every Catholic Church there are dozens  
of crucifixes. Here there are only two  
large wax candles, and these are used at  
no other time than during the Sacrament  
and one or two feasts. The explanation of  
the candles is at once understood as being,  
in the opinion of those who use them, au-  
thorized by the fact that the Sacrament in-  
stituted by our Saviour was a supper. In  
Catholic churches are hundreds of wax  
candles, and these are kept burning on all  
occasions. The Lutheran service is quite  
different from ours. When the male por-  
tion, large and small, of the congregation  
enter the Church, they say a short prayer,  
concealing their faces in their hats, before  
taking their seats. The females take their  
seats, and then say their prayer. It is not  
usual to close the eyes during prayer—a  
great mistake—as many, if not most of  
your readers, will say. While the congre-  
gation is gathered, a hymn is sung by the  
choir boys, accompanied by the organ, if  
there be one, which is the case in most of  
the churches. The chorist boys are found  
in every church. They are not only the  
principal singers, but make the responses.  
It is not meant that the singing is done  
alone by the choir. The entire congre-  
gation join and sing with life and vigor,  
something after the manner of our country  
congregations. The hymns are never given  
from the pulpit, but the number is in-  
dicated by figures on boards placed in con-  
spicuous places in different portions of the  
church.

When the first hymn, if it be a short  
one, or a few verses, if lengthy, has been  
sung, the pastor appears before the altar,  
dressed in a long black gown.  
After his silent prayer, he chants the  
prayer appointed for this particular Sun-  
day, to which the choir say amen. The  
singing is again resumed and interrupted  
by the pastor, who reads from the Bible.  
During this reading the congregation  
stand. At all other times it is the general  
rule to be seated, but many stand during  
the entire service. While another song is  
sung, a collection is made for benevolence  
and for the poor.

For the third time, the pastor now appears  
for the third time. A small boy, whose  
business is to open the doors and throw  
back the curtains, walks before the min-  
ister to the box, which is situated high up  
over the pews and galleries, but in the end  
and not in the side of the church, as in  
Catholic and Episcopal churches. Here  
again the pastor says a silent prayer, pro-  
nounces the Apostolic benediction, and  
reads from the chapter in which is his  
text. The benediction is regarded as a  
salutation, and so must come in the early  
part of the service. Next comes the ser-  
mon, a memorized one, and usually half  
an hour long. After the sermon, a written  
prayer is made, in which the King and  
men in power are prayed for. This prayer  
is said with very little feeling, so of course  
has no impression so far as one can see.  
The deaths, births, and marriages of late  
occurrence in the territory belonging to  
the Church are read, and prayers said to  
suit each case. There is something pecu-  
liarly interesting in thus committing to  
God's care, in public prayer, those thus  
interested. The Lord's Prayer having been  
repeated by the pastor alone, he descends to  
the altar and chants a prayer. The congre-  
gation then arise, when the 24th, 25th, and  
26th verses of the 6th chapter of Numbers  
are chanted by the pastor, accompanied by  
the organ. He waves his hand while these  
verses are repeated, as the Lutheran trans-  
lation authorizes. The males say a prayer  
as at the beginning, the females being re-  
seated for the same purpose. The service  
is then ended.

Not the least interruption has been seen  
or heard in the Lutheran Church. It is  
lawful to administer the Sacrament every  
Sunday, but this is rarely done. On com-  
munion days, before the regular service  
begins, the congregation meet for confes-  
sion. The pastor reads from the church  
book, a form of confession, then asks if  
all do in the same manner confess their  
sins, which is answered by the congre-  
gation. The pastor, after some other for-  
mula questions and answers, absolves all who  
have heartily repented. The reader will  
remember whence this authority is said to  
come. The pastors have a way of ex-  
plaining this, but they fail to clear up the  
difficulties. It seems to be a mere form,  
as no power to forgive sins is claimed. The  
Supper takes place after the sermon.  
Only a part of the members commun-  
icate the same time. They form in a single  
line, men first, and walk around the altar  
till the first three are in front of the left  
side of it. They bow, then receive a thin wa-  
fer like a bit of bread from the pastor, who  
places it in the mouth, repeating at the  
time, "This is my body," etc. He then  
puts the cup to the lips with the words,  
"This is my blood, shed," etc. A few  
words of advice are then given, when the  
three who have received the communion  
bow, and the next take their places, and  
so on. If the bow is forgotten, the pas-  
tor brings it to the memory. In all the  
forms of the Church where the word Lord  
is repeated bows are made. The commu-  
nion hymn is sung while the Sacrament is  
being taken. It may be owing to the use  
of a different custom, that a want of be-  
coming solemnity, in the opinion of the  
writer, attends the performance of this  
sacred rite. Indeed, there is an oppressive  
dulness about everything but the singing  
and sermons. The latter are generally  
vigorous, but never boisterous.

Here, as at home, some of the members  
are good enough to have time for a quiet  
snooze at church, but not so many, as with  
us, have got that far. The church furniture  
is quite limited. The communion service,  
the altar, lecture box, and font for bap-  
tism, constitute the chief features. Some-  
times flags are seen as also paintings.  
The baptismal font is decorated with the  
representation of a lamb, denoting the  
innocency of the children baptized and  
conveying the usual reference to the Red-  
eemer. The altar and box are decorated  
with red to remind the beholder of the  
shed blood. White is also regarded as  
particularly suitable for church ornament.  
The salary of the pastor ranges from \$230  
to \$1440, according to the importance of  
the district. They do as many of our min-  
isters—claim at so little, and with reason.

There is no such thing as the Sunday-  
school as we know it; but the children are  
catechised regularly on Sunday evening  
and once during the week by the pastor.  
The little fellows are attentive and seem  
interested, but many fail to attend on Sun-  
day. The Sabbath is a very different day  
from the Sabbath with us. The business

every Sunday. The pastor now appears  
for the third time. A small boy, whose  
business is to open the doors and throw  
back the curtains, walks before the min-  
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Not the least interruption has been seen  
or heard in the Lutheran Church. It is  
lawful to administer the Sacrament every  
Sunday, but this is rarely done. On com-  
munion days, before the regular service  
begins, the congregation meet for confes-  
sion. The pastor reads from the church  
book, a form of confession, then asks if  
all do in the same manner confess their  
sins, which is answered by the congre-  
gation. The pastor, after some other for-  
mula questions and answers, absolves all who  
have heartily repented. The reader will  
remember whence this authority is said to  
come. The pastors have a way of ex-  
plaining this, but they fail to clear up the  
difficulties. It seems to be a mere form,  
as no power to forgive sins is claimed. The  
Supper takes place after the sermon.  
Only a part of the members commun-  
icate the same time. They form in a single  
line, men first, and walk around the altar  
till the first three are in front of the left  
side of it. They bow, then receive a thin wa-  
fer like a bit of bread from the pastor, who  
places it in the mouth, repeating at the  
time, "This is my body," etc. He then  
puts the cup to the lips with the words,  
"This is my blood, shed," etc. A few  
words of advice are then given, when the  
three who have received the communion  
bow, and the next take their places, and  
so on. If the bow is forgotten, the pas-  
tor brings it to the memory. In all the  
forms of the Church where the word Lord  
is repeated bows are made. The commu-  
nion hymn is sung while the Sacrament is  
being taken. It may be owing to the use  
of a different custom, that a want of be-  
coming solemnity, in the opinion of the  
writer, attends the performance of this  
sacred rite. Indeed, there is an oppressive  
dulness about everything but the singing  
and sermons. The latter are generally  
vigorous, but never boisterous.

Here, as at home, some of the members  
are good enough to have time for a quiet  
snooze at church, but not so many, as with  
us, have got that far. The church furniture  
is quite limited. The communion service,  
the altar, lecture box, and font for bap-  
tism, constitute the chief features. Some-  
times flags are seen as also paintings.  
The baptismal font is decorated with the  
representation of a lamb, denoting the  
innocency of the children baptized and  
conveying the usual reference to the Red-  
eemer. The altar and box are decorated  
with red to remind the beholder of the  
shed blood. White is also regarded as  
particularly suitable for church ornament.  
The salary of the pastor ranges from \$230  
to \$1440, according to the importance of  
the district. They do as many of our min-  
isters—claim at so little, and with reason.

There is no such thing as the Sunday-  
school as we know it; but the children are  
catechised regularly on Sunday evening  
and once during the week by the pastor.  
The little fellows are attentive and seem  
interested, but many fail to attend on Sun-  
day. The Sabbath is a very different day  
from the Sabbath with us. The business

The good result of the religious teach-  
ing, so far as mere knowledge goes, is il-  
lustrated by every little fellow you meet,  
who, in answer to the question who is the  
Creator, will say Lieber Gott, and is ready  
to answer other Scriptural questions. In  
addition to the pastor's catechetical teach-  
ing, the Lutheran children are exercised  
every day in the Schools in Luther's cate-  
chism and in Church history. Hence the  
children are well posted in religious mat-  
ters. How many Presbyterian children in  
our country know anything about the his-  
tory of the Church in general or the  
Church in particular? It is hoped that  
they may serve as a hint to Sabbath-school  
teachers who read the *OBSERVER*.

The Holy Synod in Russia has been pro-  
voked by the success of the British and  
Foreign Bible Society, to offer Bibles at  
the St. Petersburg Exhibition for three  
cents each.

houses are open; children play on the  
streets; people amuse themselves; so that  
it is more a day of frolic than meditation.  
Religious service is held early in the  
morning, so it does not interfere. In re-  
ply to the question why this is not different,  
a pastor said it was a matter of conscience  
as to how each one should remember the  
Sabbath. One man could keep it in one  
way, another in another way. Many of  
the ladies appear to put off knitting till  
Sunday, when they make up lost time.  
Pastors' wives are the ring-leaders in the  
knitting business. There is not so much  
profanity as in America, and far less  
drunkenness. Only one very drunk man  
has been seen in Germany, though these  
are times of excitement on account of the  
war.

The time of confirmation is about the  
fifteenth year of the age. All who do not  
belong to other sects are confirmed.  
There is no such thing as not belonging to  
some religious association. But in spite  
of this, there is a looseness and want of  
religious stamina, that is quite unpleasant  
to a Presbyterian. Religion externally is  
too much a "matter of course." Every one  
from six months old must be buried by the  
pastor, otherwise there is an unhappy  
feeling in the minds of those whose rela-  
tive has died. The burial ceremony in  
town and in the country are quite unlike.  
In the country there is more form. Some-  
times since a funeral was attended. When  
the corpse was near the Church, the chorist  
boys met and returned with it, singing the  
funeral song. The Church being reached,  
the pastor joined and all marched around  
the Church. The latter is regarded as the  
representation of the cross of Christ, and  
in this way it is embraced. The body is  
then deposited in the grave, the pastor  
says "In the name of the Father, Son and  
Spirit," then throws in some dirt, repeat-  
ing, "Earth to earth, dust to dust," etc.  
A short talk is made, the grave filled, the  
Lord's Prayer said, a silent prayer by all  
present, and the service is over.

The Lutheran Church is the prevailing  
one, and is the State Church in some of the  
South German States, and in almost all of  
the North German and in Denmark, Nor-  
way and Sweden. So that within its fold  
are many millions of people. Prussia is  
regarded as Lutheran, but there are three  
distinct and important bodies. The Luth-  
eran, Free, the late Reformed, and the  
United, which includes those who are not  
particular about doctrines and forms.  
King William belongs to the United  
though he is regarded as the temporal  
head of all. Luther's Reformation, when  
compared with Calvin's was only a two  
thirds reformation. But those two thirds  
make it vastly different from and better  
than the Catholic. Though in some  
points, there is a seeming similarity, there  
is as much antagonism felt towards the  
Church of Rome by the followers of  
Luther, as by those of the other Reform-  
ers. Whatever the books may say in re-  
gard to the trouble among the Reformers  
about the Sacrament, at this day Calvinists  
can find but little to object to in the  
preaching and practice of Lutheran min-  
isters on that subject. As explained to the  
writer by a Lutheran pastor, and said by  
him to be the accepted belief, there is  
nothing frightful or Romish about the  
Lutheran administration of the Sacrament.

### PRESBYTERIAN CHURCH NORTH.

According to the statistics reported by the  
Reunion Assembly, the Northern Church  
contains 4,328 ministers, 4,526 congrega-  
tions, 338 licentiates, 641 candidates for  
the ministry, 61 Synods and 259 Presbyter-  
ies. The church received, the past year,  
44 ministers from other churches, and dis-  
missed 16. It added 32,003 members on  
examination, and 21,447 by certificate, and  
10,122 Baptisms of adults, and 15,476 in-  
fants. It reports \$366,274 contributed  
for Home Missions, \$328,847 for Foreign  
Missions, \$246,893 for Education, and  
\$42,040 for Publication. These sums add-



## Religious.

For the Observer and Commonwealth.

## THE SABBATH.

Oh! the day of all the seven  
That the Christian loves the best,  
Is the holy, quiet Sabbath,  
Arise, O nest of the heavenly rest.

Hushed is every sound of labor,  
Toil-worn garments laid aside;  
And the pearly gates of glory  
Open noiselessly and wide.

In the bosom no commotion;  
Pressing on the mind no care,  
Hands for once are calmly folded  
Willing knees are how'd in prayer.

Souls are basking in the sunshine  
Of the blessed Father's smile,  
And the sweet rest of the seventh  
Can't even six days' cares beguile.

In the consecrated temple,  
Where the Lord delights to dwell;  
Zion's wise and weary watchmen,  
Hasten, tidings glad to tell.

Teaching now to labor nobly;  
How to hear affliction's rod,  
How to wait with prayerful patience  
For the blessings of our God.

Oh! the day of all the seven—  
That the Christian loves the best,  
Is the hushed and holy Sabbath,  
Foretaste of the heavenly rest.

M. T. B.

For the Observer and Commonwealth.

## DEDICATION AT OWENSBORO, KY.

The following are the closing remarks of the address of the venerable Dr. Hopkins at the dedication of the new and beautiful Lecture Room of the Presbyterian Church, Owensboro, Ky.

You have reared this house and now dedicate it, not only to Christianity in the general, but to Christianity as a kingdom which is not of this world—to the preaching of the Word—the Word of God and not the word of man. You dedicate it to the service and support of a kingdom, which cannot be moved, to deciding and settling great spiritual and eternal interests, and not in any way, organically, to settle, decide, or confirm the affairs of States or Empires. The Kingdom of Christ cannot be used as a military or political power, except by destroying its nature, and by making Christ the double-faced Prince of Peace, and yet, the very Moloch of war. We cannot, and dare not, unite in putting this terrible interpretation on Christ and His Kingdom. And when in time to come, your children shall inquire what mean ye by these walls, as distinguished from those of other bodies called Presbyterians, they will answer, that they were reared and dedicated to the great, pure and conservative Christian principle of the non-political and non-military nature of the Church of God.

But should it be asked here, why make a division in the Church of God upon such grounds? I answer, first, that the grounds are the most solid, Scriptural and constitutional possible. I answer secondly, that the division, however proper and just on our part, was forced upon us by the "Spring Resolutions" of 1861. Had the Southern Presbyterian people followed these cruel resolutions, they were liable to be hung upon the first tree where found. But outside of this danger, they were compelled by the necessities of order and of ecclesiastical preservation, to form a General Assembly of their own. And the blow of ecclesiastical destruction being struck at our own heads, we cast in our lot with the Southern Presbyterian Church, not because they are Southern, nor because of any possible political complexion of theirs, but because they hold sacredly to the true doctrines of Christ's Kingdom. Did they live in Nova Zembla, their faith would be precious to us. Faith in and fidelity to Christ, are not things of politics, or of geographical position.

But, further still, it is the imperative duty of the Church in all her parts, to bear testimony against all ungodly opinions and dangerous practices within her borders. And when she can best do this by standing separately in her own lot, it is her unavoidable duty to stand in that lot. And while her heart swells with this sacred resolution, men and monarchs, popes, bishops, and great ecclesiastical bodies are no more to her than motes floating in the air. Formal unity and greatness of numbers are the idolatries of the times. Let us wait and stand in awe.

Had Luther and Calvin given heed to the uproar that was raised around them, in regard to peace and unity, the Reformation would have died when they did. Many great preachers and reformers arose before Luther, but they left no organized body behind them to perpetuate their faith, or to be witnesses for the truth.

Had John Wesley, like George Whitefield, left behind him no distinct ecclesiastical body of people to represent his doctrines and imitate his zeal, we might have known him as we know Whitefield, but no further. His followers would soon have been swallowed up and lost in the cold, frosty formalities of the English Church. Wesleyan Methodism would not have been known to-day, and the world would have lost that which it could not afford to do with.

As we read the history of the Church down along all its ages, we find, that when in the Providence of God, it was necessary to exalt before mankind some great religious idea, and to show it in the greatness of its truth, and the vastness of its importance, it has pleased God, mostly after long and sore controversy, to put it into the hands of some ecclesiastical body who have studied its nature and its value, and who carefully and sacredly reach it down to their successors. Shall this duty and this honor fall to us? Shall we prove ourselves worthy of our trust?

Arecar 14th, 1870.

For the Observer and Commonwealth.

## AFFLICTION.

THOUGHTS FOR QUIET HOURS.

Afflictions the common lot of all men, but especially of believers. Ends to be accomplished.

The world is full of trouble and sorrow. Tribulation is our birth-right. Life is made up, so to speak, of sunshine and shadow, light and darkness. There is no period of human life between the cradle and the grave altogether free from trouble. One in the far past who was greatly afflicted, says: "Man that is born of a woman is of few days and full of trouble." Job 14:1. Childhood, youth, middle life, and old age, all have their troubles. The new-born infant enters upon its existence weeping, and the cheeks of old age are furrowed with tears. Childhood, which is, perhaps, the happiest period of human life, when the cheeks bloom with the rose tints of health, and the spirits are free and joyous and hopeful; when the life-current bounds through the veins with a healthful glow, and care and sorrow seem to be far away, nevertheless has its troubles. To those of mature years they may seem trivial and foolish, yet to the youthful mind they are sometimes grievous and sore trials. Nor can we be free from trouble until the grave closes over our sleeping remains, and shuts us out from the scenes of earth. Sorrow is a heritage from Adam, and none of his posterity have been exempt from it since the day when God cursed the ground for his sake, and told him that he should eat of in sorrow, all the days of his life.

Yet life is not all shadows and darkness. Sometimes we have long seasons of sunshine, broken only by fleecy clouds drifting across our skies, and casting light shadows athwart our pathway. Troubles come like waves of the sea, chasing each other to the shore. Sometimes we are calm, sometimes agitated. Yet in our brightest, most joyous moments, we are not perfectly happy. Perfect happiness is of heaven, not of earth. Here below, our nature is unsatisfied, restless and craving. We have ever a vague longing for something, we scarcely know what. Every day, too, if free from weightier burdens, has its petty grievances and annoyances, little things in themselves it may be, but yet of sufficient importance to detract much from the sum of human happiness. Then sometimes come heavy afflictions, crushing hereavements, which wring from our poor hearts tears of anguish, and cause us to go for a season with heads bowed with grief and sadness. But God has mercifully so constituted us that, by the assistance of his grace, we are enabled to bear up against these things, and gradually regain our wonted cheerfulness and composure. But for this, we should sink prematurely into our graves under the weight of accumulated woes.

I have said that troubles and afflictions are the common lot of all, but the believer is more especially led by the teachings of God's word to expect them. The Psalmist says, "Many are the afflictions of the righteous." Psa. 34: 19. The Apostle Paul says, "Whom the Lord loveth He chasteneth." Heb. 12: 6. Christ says, "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. In the world ye shall have tribulation." John 16: 20, 22, 33. Such is the peculiar lot of the chosen flock of Christ, and thus are we warned of these things. The Saviour himself tells us that we cannot escape them, that we must suffer much, and endure many things for His name's sake.

Not many years since, a Christian lady seemed peculiarly blessed and favored of God. She had a pious, affectionate and devoted husband, and three interesting children. Her disposition was contented and cheerful, and her life one uninterrupted flow of happiness. She was esteemed and beloved by the many friends about her, and being a warm-hearted Christian, was happy, very happy, in her lot. Once she remarked to a friend that, she was so entirely free from care and trouble, she sometimes feared her heart was not right in the sight of God, or that He

had forgotten her. The sequel of her history is one of heart-rending affliction. Her husband, cut down in the very prime and vigor of manhood, was laid in the silent tomb; all of her little ones drooped and died, and were taken to the bosom of the Great Shepherd; two dearly beloved sisters entered upon their rest; other near and dear friends were called away from the scenes of earth; very nearly the whole of her large property, by a sudden revulsion of fortune, was swept from her possession; and all of this in the space of about two years. Yet, all these afflictions, under the heavy burden of all these accumulated woes, her crushed and bleeding heart did not cease to trust in God, and praise Him for His goodness. She drew near to the Saviour, and found comfort and consolation. In a letter to a friend she says, "You would scarce recognize your once happy, happy friend. My life seems so suddenly to have been changed from one of sunshine to a dark and dreary pilgrimage—every prospect seems so lighted, my home so desolate. These afflictions were almost more than my poor, weak nature could bear; and had not the Saviour's loving arms been around me, I must have sunk beneath them, but he has mercifully sustained me, and I trust will to the end."

Thus it is that God sometimes deals with His people. Thus the followers of the meek and lowly Jesus are sometimes tried in the fiery furnace of affliction. Then, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glorified also with exceeding joy." 1 Pet. 4: 12, 13.

Let us consider some of the ways in which God would accomplish in the chastisement of His people.

First: He would thus test and exercise our faith and obedience. It is sometimes necessary for our good that these Christian graces should be subjected to very severe trials. God knows it, and applies the test. It was applied with great severity to the faithful and obedient Abraham, to the meek and gentle Moses, to the perfect and upright Job in his integrity, to the heavenly minded David, to the zealous and energetic apostle Paul. It has been applied to saints in every age, is being applied to them now, and will be until the last redeemed of Adam's race shall have gone home to glory. When the world smiles upon us, and there is nothing to disturb our tranquility: when our skies are unclouded, and there is no ripple upon the current of time to break the peacefulness of our life voyage, we are prone to forget God, to forget our covenant engagements with Him and our dependence upon Him; to forget the debt of duty, praise and love we owe Him; to forget even the best interests and eternal destiny of our own souls. Our faith grows weak, and our obedience falters, and we glide carelessly along upon the stream of time, delighting ourselves with the pleasures, and admiring the fleeting vanities of earth. Then God sends storms and tempests upon us, and sorrows and afflictions painfully wring our poor hearts.

God thus disciplines us. The test is applied, and will be applied again and again, perhaps with increasing severity, until our faith and obedience are brought into full and lively exercise. The Israelites were a stiff-necked and rebellious people; hence God led them forty years in the wilderness to humble them, and prove them, and to know what was in their hearts, whether they would keep his commandments or no. Deut. 8: 2. And He deals with His people now as He dealt with them then. He tries them and proves them to know what of faith is in their hearts, and to see whether they will render obedience to His commands or no. One is tried in one way, and another in another way, according to the character, disposition and circumstances of each. Some are greatly bereaved, some suffer loss of property, some are persecuted and slandered, some are stricken by disease, some are subjected to great and repeated disappointments, some are vexed and annoyed by the cares and troubles of every day life; yet these things are all tests of our faith and obedience, and these are God's measures to bring these Christian graces into active exercise. This trial of our faith is said by the apostle Peter to be "much more precious than that of gold which perisheth." 1 Pet. 1: 7.

J. B. R.

## Mission of Sunday Schools.

Among the old Romans, there prevailed the touching custom of holding the face of every new born infant towards the heavens, signifying, by thus presenting its forehead to the stars, that he was to look above the world into celestial glories. It was a vain superstition; but Christianity dispels the fable, and gives us a realization of that pagan yearning, in the deep solicitude which all its disciples cherish for the spiritual welfare of the young. The great design of the Sunday school organization is to turn the faces of the little children towards heaven, and prepare their spirits for immortal glory.—*Biblical Treasury.*

## Children in Heaven.

Perhaps God does with His heavenly garden as we do with our own. He may chiefly stock it with nurseries, and select for transplanting what is yet in its young and tender age—flowers before they have bloomed, and trees ere they begin to bear.—*South.*

For the Observer and Commonwealth.

## THE HEBREW COMMONWEALTH.

In his last preceding number, our correspondent offered the judgments which God pronounced on the serpent and the man for the transgression in Paradise. In the part of his article which follows, he proceeds to speak of the sentence against Eve, and of the sacrifice and penalty for sin.

The sentence pronounced on woman was pain and suffering, even in that which is her special duty and greatest delight. She was reduced in station; made subject to the man she had misled; no longer his co-equal, she was made an inferior to be ruled. From this state of subjection she was not to be raised until the child—that is Messiah—was born. The Virgin Mary redeemed the race of woman from her estate of humiliation.

The man was condemned to toil and care and suffering. "In sorrow shalt thou eat bread; in the sweat of thy face shalt thou live." I have shown in a preceding number, that this was not merely a command to labor, for labor cannot be a curse. The sweat of the face, (not of the brow) does not mean the perspiration which toil will bring out; it is sorrow not toil, that is a curse, and the sweat of the face are the tears which grief and sin and care force from the eyes of man.

Another and a present part of their punishment, was that both were driven out of the glorious garden of ease and pleasant delights. Unto Adam and also his wife, did the Lord God make coats of skins and clothed them. These coats of skins were taken from animals slain in sacrifice, as atonement for the sin of the lord of creation, and thus God taught the origin and the meaning of sacrifice; and as a memento at once of their sin and of their having made themselves naked, were they clad in the skin coverings of sacrifice torn from the bleeding victims.

Skeptics have tried to ridicule the Bible, because death was the penalty of their eating the forbidden fruit, yet when they ate, the penalty was not inflicted. God accepted an atonement, life was given up, blood was shed, and the victims were selected from the most valuable and most gentle of all animals. Every sacrifice must be of something valuable; and yet every sacrifice is necessarily vicarious. It is something in place of another; some life instead of another life; that thus atonement may be made. The justly incensed law-giver and judge accepts the victim instead of the criminal and pardons, yet punishes. For although man did not die at once, yet death began his mission within him then and there; moral death, mental death, physical death; the body became liable to disease, the soul to sin and the mind to madness.

What a grand and solemn sacrament that first sacrifice must have been; God in person superintending and directing it. Trial, condemnation, sentence and punishment all at once. The angry judge, mollified by the repentance of the criminals, and showing them how an atonement could be made. Animals slain and solemnly burned upon an altar, the shrinking sorrowing world of man and woman participating, penitent for sin, yet rejoicing in hope for the future; and Satan for spectator, baffled, blasted, doomed to certain punishment, without hope and without repentance. If God had not accepted the repentance and the sacrifice of our first parents, Satan's malignity would have been fully gratified; as it was, his hatred was baffled, his whole scheme rendered unsuccessful; man was restored, but for him there was no repentance. We find this custom of sacrifice—of worship by blood—widely spread among all ancient nations: it was universal. Man did not worship by simple prayer and praise; he shed blood, and thus by offering life for life, he acknowledged that his own life was forfeited.

Man had never shed blood before, had never seen death, certainly not death by violence, until now, by command of God, he takes the lives and burns the bodies of those animals he had reared, loved and cherished; both inflicting and receiving pain in so doing. With the skins of these victims thus slain God clothed them; it was at once a covering for the nakedness they had discovered, a memento of their crime, and a token of God's forgiveness. The very wearing of clothes is a constant reminder of man's first and greatest sin. We shall speak of sacrifice more fully when we come to mention the offering of Cain and Abel, or when we treat of the Mosaic law.

## THE GARDEN OF EDEN.

There is but little said of this choice spot and special creation of God; we have nothing that will guide us in finding out its exact locality, or in giving any account of its appearance—that it was somewhere on the earth's surface that God first formed Adam, and then placed him in it as lord and keeper, that he had to toil in dressing it, that he was driven forth from it into the outer world, that it had (like the tabernacle and temple,) but one gate or entrance on the east side where the guarding cherubim stood with flaming sword, and that it stood and remained visible to Adam and his descendants as a proof of God's justice and a reminder to the exiles of their loss and punishment, this we know. Probably, Eve may have been born within it, after Adam had named all the animals and found no companionship in their society; and when he probably named all the birds and flowers. We never heard of its destruction, unless it perished in the general flood. Doubtless, before its closed gate, where the first sacrifice was made, our great progenitor and his family were wont to offer up their sacrifices in the very presence

of the heaven they had lost. I think the supposition, that the Tower of Babel and the city of Babylon occupied its site, is probable. The ante-diluvians knew its position by tradition, if not by actual sight; and when men multiplied and journeyed East to build an eternal city and temple, they naturally sought that spot most famed in the annals of the race. What daring impiety was exhibited by those giants of antiquity who lived before the flood, when they sinned so outrageously against God, with this token of His wrath standing in their very presence. Perhaps, they may more readily have disbelieved the message of Noah, because they could not persuade themselves that God would overflow and destroy the beautiful garden His hands had made.

L.—e.

For the Observer and Commonwealth.

## THE COMING OF THE LORD.

Be patient therefore, brethren, unto the coming of the Lord. (James 5:7.)

The passage of Scripture, quoted above (with kindred expressions,) is almost universally interpreted as though it read, "Be patient therefore, brethren unto death,"—or during your natural lives. Notwithstanding the injunction is not limited to this life, but to the coming of our Lord Jesus Christ, though that event be a thousand years hence.

Nor is there anything inconsistent or unreasonable in the injunction. We read in Rev. 6 chap., "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth, and white robes were given unto every one of them; and it was said unto them that they should rest ('be patient') yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." Here the exhortation to "patience" extends beyond this life. The similarity of the two passages is apparent enough.

In 2d Timothy, 5:8, we read, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also, that love his appearing." Now if the word "appearing" is intended to mean the same as the word "coming," and the expression, "the coming of the Lord," is intended to mean the close of the Christian's life; then Paul seems to make it necessary that the Christian should love death, that he might obtain the crown, the righteous Judge shall give him in that day. In the 23d chap. of 2d Thessalonians, the Apostle is speaking of the coming of our Lord Jesus Christ, "these things" the brethren that they be not "troubled" with an expectation of "His coming" immediately, and informs them that certain events must take place first. This chapter, at least, cannot possibly be tortured to mean anything else but the second "coming" of our Lord Jesus Christ. We confess that we are ill qualified to "understand all mysteries," and yet we can see the need of no other genius than common sense to comprehend the "fitness" of the continual effort of Christ and his apostles to fix the eye of the believer upon the second coming of his Master. It is then that he shall receive his crown, and behold in reality the "promised restitution of all things" (Acts 3: 21.) It is then that this "mortal shall put on immortality, and death be swallowed up in victory." It is the day of his great triumph, and though he die ages before the longed for time, yet he "liveth" and still cries "how long, O Lord?" His language is still that of the Apostle. "And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption to wit: the redemption of our body." (Rom. 8: 23.) The second "coming" of Jesus was the hope of the early Christian, and the terror of his enemies.

## ACKNOWLEDGING CHRIST.

In nearly every community, there are a few timid, irresolute persons, who have a trembling faith in Christ but who do not come out decidedly, and confess him. They may be Christians; but the world is not allowed to know it. They carry dark lanterns. "Shining lights" they certainly are not. No one is the better for their secret, clandestine attempts to steal along quietly toward heaven without letting any one overhear their foot-steps. Now this is a miserable (we are almost ready to say contemptible) mode of living.—this concealment of the colors when danger threatens; this following along after the church, with a vague hope of being counted among God's people when heaven's prizes are distributed to the faithful. We do not say that no one can be saved who does not openly join some Christian church; but we do say that the person who expects Christ to acknowledge him in heaven, and yet refuses to acknowledge Christ "before men," is a self-convicted coward, and, while disbelieving his Master's orders, has no right to expect his Master's blessing. After fifteen years of pastoral observation, we have come to the conclusion that every day spent by the genuine convert outside of the church of Christ is almost a day lost; he loses the sense of responsibility that he needs to feel; he loses the opportunities of doing good; he loses in self-respect, in the respect of others; he loses the approbation of him who has so impressively said, "Whoever is ashamed of me before men, I will be ashamed of him when I shall come in my glory."

When God gives confession he demands confession. To be effective and useful, this must be prompt, open, hearty and decided.—*Rev. T. L. Cuyler.*

## Children Members of the Church.

I have, during the past year, received forty or fifty children into church membership. Among those I have had at any time to excommunicate from church fellowship, out of a church of twenty-seven hundred members, I have never had to excommunicate a single one who was received while yet a child. Teachers and superintendents should not merely believe in the possibility of early conversion, but in the frequency of it.—*Spurgeon.*

## A ROLL OF CALVINISTS.

It is quite fashionable with a few brilliant magicians in our day to sneer at Calvinistic theology as antiquated, and numbering in its influences, and at its advocates as deficient in scholarship and elegant culture. A writer on the other side gives a different view of the past achievements of Calvinism. He says:

Who for ages suffered the confiscation of property, exile, imprisonment, and death, rather than renounce the truth as it is in Jesus?

The Waldenses and Huguenots, those noble Calvinists of France.

Who, besides Luther, were the great leaders of the Reformation of the sixteenth century?

Melancthon and Zwingle, Calvin, Farel and Tinet, Knox, Cranmer and Ridley—all Calvinists.

Who alone kindled the precious spark of Liberty in England and gave the English the whole freedom of their constitution?

According to Hume, they were the Puritans, those revival Calvinists.

Who elevated Scotland to her high eminence among the nations?

Her sturdy Calvinists.

Who bore the most important part in our Revolutionary struggle?

Calvinists, according to our distinguished historian, Bancroft, himself a Unitarian. He says: "The Pilgrims of Plymouth were Calvinists of France; William Penn was a disciple of the Huguenots; the ship from Holland, that first brought colonists to Manhattan, was filled with Calvinists. He that will not honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty. 'By their fruits ye shall know them.'"

## Romish Schools.

A Catholic young lady told us the other day that, while attending the school at Carondelet, near St. Louis, she knew of ten Protestant girls who joined the Catholic communion, and she expressed surprise that Protestants, holding the views they do towards her church, should send their daughters to Catholic schools.—*Standard.*

## MISSIONS NOT A FAILURE.

In his sermon at a recent ordination of four members of the Auburn Theological Seminary, who were about to sail as missionaries, the Rev. Dr. Clarke, of the American Board, said:

"Eighty-one years ago, Carey felt called to be a missionary. That was the beginning of the modern missionary movement. Now, there are forty-two societies, with one thousand eight hundred missionaries, engaged in giving the Gospel to the heathen. Sixty years ago, the American Board was not in existence; now it has two hundred churches, and has, reckoned in all, 70,000 converts. Sixty years ago, nothing had been done in the South Seas; now there are eight hundred native preachers, and 200,000 communicants. There are one hundred preachers in Madagascar; six hundred missionaries in India; twenty thousand communicants in South Africa; one hundred native churches in Turkey and Persia; 40,000 people taught to read in the past twelve years from a single station of the American Board in eastern Turkey. The King of Burmah, instead of holding poor Dr. Judson in a filthy dungeon, is building a school-house to accommodate a thousand scholars, and has commanded the translation of the British Encyclopedia into the Burmese language. The queen of Madagascar, instead of persecuting her Christian subjects, is crowned beneath a canopy inscribed 'Glory to God in the highest, and on earth, peace and good will to men.' In money matters, the change is very striking. In 1788, there was nothing given for the evangelization of the heathen; in 1808, \$100,000; in 1828, \$1,000,000; in 1845, \$2,000,000; and in 1868, \$5,000,000.

## Successful Teaching.

A man, who commenced life as an errand boy, rose rapidly, through his untiring industry and earnestness, to the head of an extensive business, which he conducted very successfully. Meeting an old friend one day, he spared a few moments to describe to him briefly the extent of prosperity and of his prospects. His friend inquired the secret of his success. "I put all my soul into it," replied the prosperous shopkeeper. "It is only by throwing my soul into my business, that I make it succeed." So must the teacher do.

## Agreeing to Disagree.

A man and his wife agreed in everything, except that he was a burgher and she an anti-burgher. During their whole married life they had always gone to their separate churches. The union of these churches was proposed, and the respective ministers approved, to the great grief of the worthy couple. Said the wife, "We have lived a 'testimonium' life all our days, and isn't it hard to come and as we began?"



## Home Circle.

## WHAT CHRIST DID FOR ME.

For me He left His home on high;  
For me to earth He came to die;  
For me He slumbered in a manger;  
For me to Egypt fled a stranger;  
For me He dwelt with fishermen;  
For me He slept in cave and glen;  
For me, abuse He meekly bore;  
For me a crown of thorns He wore;  
For me He braved Gethsemane;  
For me He hung upon a tree;  
For me His final feast was made;  
For me by Judas was betrayed;  
For me by Peter was denied;  
For me by Pilate crucified;  
For me His precious blood was shed;  
For me He slept among the dead;  
For me He rose with might at last;  
For me above the skies He passed;  
For me He came at God's command;  
For me He sits at His right hand.

## THE DOOR OF HEAVEN.

It was a fearful time when the steam-boat Tyro was lost. It was a long time ago, and almost every one has forgotten it, except a few who had friends on it, and they are almost all gone. The Tyro was a small boat, and the passengers were few and poor, so that it has passed from the public mind. All the day the bright sun had shone down on the peaceful lake, and everything seemed safe and secure. The passengers had no thought of danger as the night came on.

A little boy kneeled down to say his evening prayers, and as he looked out and saw the western sky all aglow with the glory of the going day, he asked: "Mamma, isn't that the door of heaven, with bright curtains all around it?" "Yes, my boy," said the mother, "heaven's doors are all around us."

"Well, that is the one I want to go in at, because it is prettiest." And the child prayed his prayer and went to sleep.

It has never been known how, whether the pilot fell asleep at his post, or the lights went out, but when midnight came there was a crash, a shiver, and cries of terror. The steamer had come in collision with a schooner, and was sinking.

The little boy awoke. He cried: "Mamma, where are you?" and his mother's arms held him fast, even while they sank together in the dark waters.

They came to the surface, and the mother caught something floating, and held fast to it.

"Mamma, mamma, where are you?" cried Jamie, but there came no answer. No one noticed the child afloat, for every one sought to save his own life; and the day was born, and his race, and was dying again, when Jamie floated on shore. The little fellow was hungry, but there again was the glorious gate of heaven, and Jamie thought it was wider open than it was the night before. As soon as he could crawl off from the bale to the land, he began to run as fast as he could, straight toward the west.

Jamie's feet tottered. He was too weak to run, so he walked straight on, a long, long way, till the west began to grow dim in his sight.

Jamie saw a man coming toward him, but he did not stop. The man noticed that the child's clothes were wet, and he tried to stop him.

"Little boy, where are you going?" he asked.

"I can't stop now," said Jamie; "I'm afraid I shall be too late."

"Too late! where are you going that way? there is no house there," the man cried after him, for Jamie did not stop an instant.

"Where, there is," said Jamie; "I'm afraid the door will be shut."

"Whose house, boy?"

"Why, God's beautiful house, to be sure. Don't you know it? It is in heaven. See, it grows dark," and Jamie made one more effort, and fell to the ground, fainting with hunger.

The man lifted him up in his arms, and Jamie lisped, "Mamma said God would come to meet me," and then he fell asleep. When he awoke, he found himself in a strange place with strangers about him.

"Come, my darling, you must eat some of this," said a soft voice, and the light of the candle was carefully shaded from Jamie's eyes.

Jamie's last thought was of heaven, and his first question was, "Did I get there? Did He meet me?"

And a little girl standing by the bed answered:

"Yes, little boy, father met you and brought you home."

"God's your father too, is he?" asked Jamie, not yet fully conscious of his present state; "then we'll go home together."

Jamie recovered, and grew to manhood—grew to a good and glorious manhood, and to the time when his Redeemer called him home, Jamie never forgot the western door for which he had striven. He never looked upon the gorgeous purple, golden and crimson glory of the sunset, without hearing again, in his mind, the words of his mother: "Yes, my boy, heaven's doors are all about us." And Jamie's wish was granted him. One night the shining light came through the curtains, and Jamie went home with the day, and Jesus met him—Jesus, who had long years before gone down to the dark

flood gates below to meet Jamie's mother—Jesus, who always watches and waits to hear the coming feet of those who seek the gates of heaven.

## HOW TO BE HAPPY.

What does happy mean? A little girl lately said it is "to feel as if you wanted to give all your things to your little sister."

You smile, but I scarcely see why you should. This little girl felt that to be happy, she must be *unselfish*. She was right, and you know it. Did you ever feel happy when you had selfish feelings in your breast? I guess not.

## MOTHER'S KISS.

George Brown wanted to go somewhere and his mother was not willing. He tried to argue the matter. When that would not do, he spoke roughly, and went off slamming the door behind him.

Instead of saying, "I should really like to go, but if you cannot give consent, dear mother, I will try my best to be content to stay"—instead of saying and feeling so, he behaved in the way which I have described, just as too many boys do. George was fourteen, and with fourteen years experience of one of the best mothers, one would have thought better of him. But he was a boy. What can you expect of boys? so say some people.

Stop, hear more. That night George found thorns in his pillow. He could not fix it any way to go to sleep on. He turned and tossed and he shook and patted it, but not a wink of sleep for him. The thorns kept pricking. They were the angry words he spoke to his mother. "My dear mother, who deserves nothing but kindness and love and obedience from me!" he said to himself, "I can never do enough for her; yet how have I behaved! I, her oldest boy! How she nursed me through that fever!"

He would ask her to forgive him in the morn. But suppose something should happen before morning. He would ask her now—to night—this moment. George crept slowly out of bed and went softly to his mother's room.

"George," she said, "Is that you? are you sick?"—"For mothers, you know, sleep with one ear and one eye open, especially when the fathers are away, as George's father was."

"Dear mother," he said, kneeling at her bedside, "I could not sleep for thinking of my rude words to you today. Forgive me, mother; my dear, good, precious mother; and may God help me never to behave so again." She clasped the penitent boy in her arms, and kissed his warm cheek. George is a big man now, but he says that kiss was the sweetest moment of his life. His strong, healthy, impetuous nature became tempered by gentleness of spirit. It softened his roughness, sweetened his temper, and helped him on to a true and noble Christian manhood.

Boys are sometimes ashamed to act out their best feelings. Oh, if they only knew what a loss it is to them not to.—*Mother's Magazine*.

## QUICK AND WELL.

"That's it, little folks, do things quick, do things well. Hurry up!"

"Work well done is twice done." Never mix up things; do one thing at a time; begin one thing and finish one thing—make clean work as you go. Have order, system, regularity; a place for everything, and everything in its place. Whatever you do, do it well. A job slighted, because it is apparently unimportant, leads to habitual neglect, so that men degenerate, insensibly, into bad workmen.

Training the hands and eyes to do work well, leads individuals to form correct habits in other respects, and a good workman is, in most cases, a good citizen. No one need hope to rise above his present situation who suffers small things to pass by unimproved, or who neglects, metaphorically speaking, to pick up a cent because it is not a dollar.

A rival of a certain great lawyer sought to humiliate him publicly by saying, "You blacked my father's boots once." "Yes," replied the lawyer, unabashed; "and I did it well."

These early business-like habits and moral inculcations, watered by the dew of heavenly grace, shield the juveniles from temptations' snare—they grow up to manhood's prime, become useful, benevolent citizens; shine as lights.

"So love doth spring, so love doth grow, If it be such as never dies, The bud just opens here below, The flower blooms in Paradise!"

Everything in nature and grace are active, full of life and motion, on the wing. The sun, the moon, the sparkling heavens, the birds, the floods, the rippling brooks, and flowing fountains; the birds warble on every tree, in ecstasy of joy; the tiny flower, hidden from all eyes, sends forth its fragrance of full happiness; the mountain stream dashes along with a sparkle and murmur of pure delight. The object of their creation is accomplished, and their life gushes forth in harmonic work. O plant! O stream! Worthy of admiration to the wretched idler!

Idleness is the bane, the moth, the gangrene, the curse of life.

"Dream not, but work! Be bold! he brave! Let not a coward spirit crave Escape from tasks allotted!"

"Thankful for toil and danger be! Duty's high call will make thee free The vicious, the besotted."

Rev. Mr. Bunnell is now on trial in England for Romanizing heresies. He is the most advanced of Ritualists who adhere to the Church of England and love the Church of Rome.

## THE DAUGHTER OF A KING.

"I wish I were a princess!" Emma stood with the dust-brush in her hand, pausing on her way up stairs to her own pretty little white room, which she was required to put in order every day.

"Why, my child?" asked her mother. "Because then I would never have to sweep and dust and make beds, but would have plenty of servants to do these things for me."

"That is a very foolish wish," her mother replied; "and even if you were a princess, I think you would find it best to learn how to do all these things, so that you could do them in case of necessity."

"But it is never necessary for princesses to work."

"There my little girl proves her ignorance. If she will come to me after her work is done, I will show her a picture."

The little bedroom was at length put to rights, and Emma came to her mother, reminding her of her promise about the picture.

"What do you see, my child?" her mother asked, as she laid the picture before her daughter.

"I see a young girl with her dress fastened up, an apron on, and a broom in her hand."

"Can you tell me what kind of a place she is in?"

"I do not know. There are walls and arches of stone, and a bare stone floor. I do not think it can be a pleasant place."

"No, it is not. It is a prison, and the young girl is a king's daughter."

"A king's daughter!"

"Yes; and her story is a very sad one."

"Please tell me about her."

"More than eighty years ago the King of France was Louis XVI., and his wife was Marie Antoinette. They were not a wicked king and queen, but they were thoughtless and fond of pleasure. They forgot it was their duty to look after the good of their people, so they spent money extravagantly in their own pleasures, while the whole nation was suffering. The people became dissatisfied; and when finally Louis and Marie Antoinette saw the mistake they had been making; and tried to change their conduct, it was too late. The people, urged on by bad leaders, learned to hate their king and queen. They were taken, with their two children and the sister of the king, and shut up in a prison called the Temple."

"There were dreadful times in France then, and every one who was suspected of being friendly to the royal family was sent to prison and to the guillotine. The prisoners in the Temple passed the time as best they could. The king gave lessons to his son and daughter every day, or read aloud to them all, while Marie Antoinette, Madame Elizabeth and the young Marie Theresa sewed."

"After a time the angry people took away the king and beheaded him. And shortly after the little son was separated from his mother, sister and aunt, and shut up by himself in the charge of a cruel jailer. Next it was Marie Antoinette's turn to ascend the scaffold, which she did October 16, 1793. Her daughter, Marie Theresa, was then left alone with her aunt, the Madame Elizabeth."

"But it was not long she was allowed even this companionship. Madame Elizabeth was taken away and beheaded; and then the poor young girl of sixteen was left entirely by herself in a dismal prison, guarded and waited on by brutal soldiers. For a year and a half she lived thus, leading the most wretched existence, and not knowing whether her mother and aunt were alive or dead."

"Years afterward, when she was free, she wrote a book about her life in prison. In that we read: 'I only asked for the simple necessities of life, and these they often harshly refused me. I was, however, enabled to keep myself clean. I had at least soap and water, and I swept out my room every day.'

"So here in the picture you see a king's daughter, and the grand-daughter of an empress—Marie Theresa of Austria, one of the most remarkable women in history—after having carefully made her toilette, sweeping the bare floor of her cell."

"Which, in those days, do you think caused her the most satisfaction, the remembrance that she was the daughter of a king, or the knowledge of domestic duties, acquired no doubt, while she was a happy-cared princess, living in a palace and surrounded by servants?"

"Is that a true story, mamma?"

"Yes, Emma, every word of it; and there is much more that I cannot tell you now."

"What became of her at last?"

"She was finally released from prison and sent to Austria to her mother's friends; and it was a full year after she reached Vienna before she smiled, and though she lived to be more than seventy years old, she never forgot the terrible sufferings of her prison life."

"But, my child, what I wished to teach you is, that though it is sometimes pleasant to be a princess, it may be most unfortunate at other times. But there are no circumstances in life either high or low, in which a woman will find the knowledge of domestic duties to come amiss, and in which she will not be happier and more useful for possessing this knowledge."

Little children do not always comprehend everything at once; so I will not say that from that time forth Emma took delight in dusting and sweeping. But, my little readers bear in mind that that woman is the most quietly—not the one who is the most ignorant and the most burdensome to others, but the one who is wisest in small things as well as great—who uses her wisdom and her strength for the benefit of those around her, shrinking from no duty that she should perform, and doing it cheerfully and well.

## SPECIAL N. TICES.

## To the Nervous.

The natural result of exhaustion of strength by excessive labor or action, is a feeling of weakness, dullness, heaviness, weariness, languor of body or mind. Persons of weak constitutions, or whose habits are sedentary, frequently complain of this relaxed condition of the vital organs, and when persons of a nervous temperament are thus weakened and debilitated, disease inevitably follows, unless it is at once checked and overcome. All who suffer from these causes alike require a remedy which will strengthen the system without exciting it, and awake a feeling of true enjoyment as life may become a source of pleasure.

## What Does Reason Say?

The little mongoose when bitten by a deadly serpent resorts to a certain plant, eats it, and escapes the effect of the poison. That is nature. Human beings, on the other hand, must depend on reason and experience in selecting the means of protecting health and life against unwholesome influences. Now, what does reason say on this vital subject? Does it not tell us that to invigorate and purify the system is the best way to protect it against the invisible poison which generates disease? Surely it does. The next question is, what shall we follow in choosing a medicinal safeguard? Reason replies let your monitor be experience. Well, the experience of eighteen years comprised in one unbroken series of satisfactory testimonials assures us that Hostetter's Stomach Bitters possesses strengthening, regulating and antiseptic properties which are not confined in the same happy proportions in any other preparation extant. This, therefore, is the antidote to which reason bids us resort when our health is imperiled either by the malarial which produces epidemic disorders, or by any other cause, whether inherent and constitutional, or connected with our habits and occupations and pursuits.

The venom of a noxious malarial is scarcely more subtle and dangerous than that which lurks in foul air and impure water. To escape the fevers, bilious disorders, disturbances of the bowels, and other serious malarial evils, these insalubrious elements it is absolutely necessary that the stomach and all the secret organs should be, so to speak, in a robust condition. Upon the amount of resistance which the vital system can oppose to the deleterious influences of the malarial, the safety of the health depends, and because the GREAT VEGETABLE INVIGORANT imparts energy and regularity to the most important functions of the body, that it can be recommended and guaranteed as an invaluable preventive medicine.

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# Christian Observer.

LOUISVILLE, KY.,  
and Richmond, Va.

Literary and Miscellaneous.

WEDNESDAY, SEPT. 7, 1870.  
Volume 49.—Number 36.

## The Observer.

### HELP LORD.

My Lord, I dare not say,  
"Help me!" No work my inert soul is doing  
Thin and I dare not pray,  
My heart no great and noble aim pursuing  
Nor say, "Lord, work with me!"  
While my hands idle be.

Yet Lord work in me! wake  
My drowsy spirit from its guilty sleeping,  
Let me Thy hand-plow take  
Where worthier souls may follow sowing,  
reaping,  
The will to work I ask  
E'en in the lowest task.

MARY E. ATKINSON.  
For the Observer and Commonwealth.

### POPULAR AMUSEMENTS.

My mind has been agitated for some time on a subject which I think is having a great influence for evil on the Church of Christ. It is on popular amusements, the propriety of which, I think, is very doubtful. The first is

#### The Circus.

In our towns and villages, where little provision is made for intellectual or high toned pleasures, this evil influence is more marked, or at least more observable. I have frequently observed just before a communion season, the whole town in excitement over the highly embellished circus hand-bills, and the whole community, old and young, rich and poor, professor and non-professor, anxiously looking forward to its arrival as a season of great delight. Then just debts are forgotten—(not able to pay?) all claims upon the purse for the cause of benevolence or extension of Christ's kingdom are laid aside and even the quarterly subscription for the struggling pastor must wait. But it is wonderful what power the circus has to enlarge the heart and loosen the purse strings for the children. Dear little things, they must go to the circus, and the parents must take them! though it is decidedly wrong for the grown professor of religion to go for his or her own pleasure.

He who alone knows the deceitfulness of the heart can show us the fallacy of such arguments, and to what pitiful subterfuges the self-deceived can resort. It is wrong for the minister and his family to attend such places, and it is not right for the members of the Church. Why? Because we cannot deny that many of the scenes witnessed there are demoralizing, not fit for the eye of a pure-minded woman, though they seek to hide their deformity by the glare and brilliancy of costume, and wonderful feats, which deaden the shock which modesty feels and blind the reasoning faculty.

But the child must see the animals, and hear the clown boldly cast contempt and ridicule on the Christian, while he sits still, laughs and swallows the insult, though it wounds the Saviour and His cause. But the little children, it cannot hurt them, though we read, "Train up a child in the way he should go, and when he is old, he will not depart from it." Its tender heart, as impressive as wax in its susceptibilities to good or evil, must be exposed to influences which the Christian parent considers injurious to his soul, long tried in the school of Christ, of self-denial, and conflicts with spiritual adversaries; yet his child, the baptized child of the Church, ignorant and unsuspecting of the wiles and deceits of the world, is taken by the Christian parent, who stands in God's place towards him to discern between right and wrong, and to whom he looks with implicit confidence as his guide and best friend, into scenes he thinks in his own heart unlawful for himself.

Deeply interested in this subject as the mother of Christian parents who have little ones whom they love as themselves, and regard as lambs of Christ's fold, and as a member of Christ's Church, whose membership I love and long to see enjoying high spiritual privileges as good witnesses for Christ, and not mourning under dejection and deadness, a stumbling block to the sinner, and a false guide to the young convert, I ask you to define the position of the Christian, that he may no longer scandalize his profession, or act as a blind guide to his children.

Apart from the objections I have made, we must know that in giving our means we are helping to support in worse than idleness a set of people who generally lead dissolute lives, and carry along with them a moral pestilence. I think if the Christian world would take a stand and refuse to countenance the circus, accompanied with animals, used as a bait for those who have conscientious scruples and will not attend a circus as a circus, and at the same time make it known that a manager alone would be welcomed and attended by old and young, the Christian and his children, then many a professor would be stripped of his excuse—the circus would be patronized only by its proper followers, and we would be rid of its influence upon our heroes.

I would also ask, would it be best (as some say) to allow our children to go once in order to satisfy them as to what a circus is, or to deny them altogether on the authority of a parent, whose judgment and affection they cannot doubt, and whose duty it is to decide for them on every doubtful point?

If you think this subject demands an answer and is worthy a place in your valuable paper, I shall be satisfied that I have done my duty in following the promptings of His spirit who leads us into all truth, to whom be all the praise.

#### AN OLD SUBSCRIBER.

For the Observer and Commonwealth.

### WITCHCRAFT, ANCIENT AND MODERN.

Necromancy, spirit rapping, fortune telling, divination, and all the occult arts of superstition, producing effects by natural causes, which are ascribed to supernatural agents, are included in the divine law, under the general name of witchcraft, for which (Ex. 22: 18) death is the prescribed penalty. "Thou shalt not suffer a witch to live." The profession of holding intercourse with the spirits of the dead was productive of more numerous and worse evils, and misled more dupes of ignorance and distempered imaginations than the other occult arts of superstition. It was singled out and specified by express penal prohibition as a capital offence. "A man also or a woman that hath a familiar spirit shall surely be put to death. They shall stone them with stones: their blood shall be upon them." The laws which prescribed the penalty of death for this class of sins were civil laws of the Commonwealth of Israel, adapted to the circumstances of that Commonwealth; but like the Levitical law which they accompanied, were only of local and temporary obligation, and not designed to be extended to other countries or ages. But the old Puritans of New England, though reproaching the Episcopalians for seeking to perpetuate the obligation of parts of the Levitical law in the relics of the temple government and service stolen by them from the old worship of Babylon—inconsistently fell into error—proliferous as Pandora's box of evils, which still scourge the church and State—of construing the civil laws of the Israelites to be of perpetual and universal obligation, like the decalogue. One of the immediate fruits of this error, was to prompt them to the perpetration of the disgraceful tragedy, which fixed an indelible stain on their memory, of executing, by hanging, some thirty persons indicted for witchcraft. The narrative of the events is related by Cotton Mather in his history of memorable things of New England, and is the original testimony of an eye witness of unimpeachable veracity and fidelity. It discloses that the phenomena which prevailed at that day under the antiquated name of witchcraft were of the identical nature of those which prevail at the present day under the modern name of spirit rapping. It has frequently happened at other periods, probably in consequence of some disturbance in the electric currents which produced an unusual abundance of the galvanic influence, the phenomena appear to have been at that time easily excited and to have prevailed as a species of epidemic.

There are modern opponents of spirit rapping who, regarding the ascription of the responses to the agency of the spirits of the dead as subversive of the revealed doctrine as to the state and employment of the soul after death, fall into the solution equally contradictory to the Bible and enlightened reason, and productive of superstition equally degrading, of ascribing these responses to the direct agency of Satan and the demons of whom he is the chief. This solution has its birth in the error of construing the instances related in the Bible of the agency of Satan and the demons in the control of the atmosphere and physical elements, and raising of storms, and smiting with diseases and producing physical effects upon the human body, as related in the history of Job and the New Testament possessions, to have been by power inherent in the demons, which they continue to exercise, and examples of their ordinary agency. This construction ascribes to Satan and the demons a control in the government of the kingdom of nature, which is the prerogative of God. In effect it ascribes to the devil attributes divine, and to his agency events which the Bible ascribes to the providence of God. But the answer of the Saviour to those who imputed his works to Beelzebub defines all ascriptions to the agency of Satan, of events which are produced by God, ever to constitute one form of blasphemy. The Biblical narratives relate these instances of satanic and demonic agency uses the wind and elements and in the physical effects on the human body, not as any power inherent in them which they could exercise on other occasions, but delegated to them by special divine permission which limited it to those special events and took the power away from them as soon as those events transpired. They proceed-

ed or carried in connection with occasions for the working of miracles or divine revelations, and like miracles and inspiration, all such extraordinary events ceased with the canon of Scripture.

But the erroneous view of satanic and demonic agency—like the erroneous construction of the perpetual obligation of the civil laws of the Israelites was a prominent feature of the Puritan theology—and it suggested to them the idea of ascribing the phenomena produced by the natural agency of galvanism to the direct agency of the devil—the very dupes of superstition whom they hung possessed with this idea from the prevailing theology, sincerely believed that these phenomena, which they produced by their natural agency, were the effect of the direct agency of these demons, and that they held intercourse with these devils just as the spirit-rappers believe that they hold the same species of intercourse with the spirits of the dead. They exhibited the singular anomaly of publicly professing intercourse and consorting with the devils under odium, persecution and imprisonment. They went to the gallows and died maintaining this profession, martyrs to what they believed to be the service of the devil. Their Puritan neighbors, previously possessed with the same erroneous view of satanic agency, but equally ignorant of physical science, believed what these people said about their consorting with the devils. They were horrified and frightened, and regarding the civil laws of the Israelites as obligatory upon them, executed it upon these dupes of ignorance and distempered imagination, upon their own profession. Cotton Mather records that the penal inflictions had no effect in arresting the frenzy, which diminished and disappeared only after attention ceased to be paid to it. The solution may be conjectured that some change in the electric current may have rendered the galvanic influence less abundant, causing the phenomena to be less easily excited and to disappear.

The superstition of ascribing the phenomena produced by animal galvanism to the agency of demons, though it found in the Yankee mind, a house eminently fitted and garnished for it, was a Yankee invention. That erroneous view of satanic and demonic agency which ascribes to the demons an agency in raising storms and controlling the winds and physical elements, and producing physical effects upon the human body, had at various periods attended the prevailing theology in other lands, and given birth to the same wild and extravagant superstition. Shakespeare's Prospero in the Tempest, who from the vasty deep of his own prolific imagination raises the storm spirit just as the storm happens to rise, and in obedience to his commands sends it forth on other errands, and Byron's Manfred were spirit rappers. But in these imaginary characters, the great poets only photograph a class of men of the medieval age, who in secret devoted themselves to experiments in animal galvanism, under the belief that the phenomena were produced by spirits—though not the spirits of the dead, but of the demons to whom the error of the prevailing theology ascribed the control of the physical elements. These men believed that they were holding intercourse with devils. Public opinion accepted the belief. The civil laws outlawed the black art as it was regarded, and drove these men into caves and secret hiding places for the practice of their experiments. Many of them, like Manfred and many modern spirit rappers, haunted by the specters conjured up by their own imaginations and in moments of bodily debility or sickness being physically unable to produce the phenomena, imagined themselves to be deserted by the spirits whom they had raised and ended their susceptibilities of being mediums and the art of conjuring up imaginary spirits in insanity and suicide.

The history of the superstition lifts its warning voice in harmony with the prohibitions of God's Word, by recording the fearful penalties which Divine providence administers in this life through the secondary agencies of natural causes operating according to natural laws as the unavoidable consequences of a fool-hardy disregard or sin of ignorance of the Divine law against consulting with familiar spirits, and tampering with the occult arts of superstition. Regard not them which have familiar spirits. "And when they shall say unto you—seek unto them that love familiar spirits, and unto wizards that peep and that mutter—should not a people seek unto their God? the living unto the dead? To the law and to the testimony, if they speak not according to this word, it is because that there is no light in them." M.

\* Trials for witchcraft were held in England and Virginia, about the same time they were held in New England.—Eos.

Priests.—The number of priests in Great Britain is four hundred and seventy-six, engaged in the ten colleges and also in the one hundred and twenty-one parishes. The number of young men being prepared for religious offices is three hundred.

### Reason of Early Training.

It is common sense to put the seal to the wax while it is soft; to bud the tender twig with the fruit it should bear; to go to the fountain head and guide the current of the stream, and to lay hold upon the young tendrils of the shooting vine, and to train them as we would have them go.—Jackson.

### Encouragement for Teachers.

A bishop of the Church of England, who was tutor to a princess, said to her, "I find that my instructions have made you but little better." She replied, "Ah, my Lord, but you do not know how much worse I should have been without them."

### Early Impressions.

Go to the brick yard and take a brick freshly moulded, and press a leaf upon it; a gentle pressure of the finger will suffice. Yet, subject this brick to the kiln, and it will come back with the impression ineffaceable. Build it into a house, and you may see it across the street. The child's mind is the moist brick. Delay not to bring the truth of God in contact with it. Under his blessing, the beautiful impression will last eternally.—Children's Guest.

### THE CHINESE DIALECTS—INTERESTING FACTS.

At the annual meeting of the American Philological Society, held in Rochester, N. Y., the Rev. Dr. McCarter presented a very interesting communication on the Chinese Dialects, which we subjoin the following sketch.

He asserted that the written language of the Chinese is not at all the spoken language, and has never been. The ordinary books in China can't be read intelligently. The written dialect is the same throughout the Empire, but the characters are read differently in all the provinces. Many things in written language are common to most of the spoken dialects. Adjectives, verbs and substantives are recognized alike throughout China. Some words are the same in all the dialects. There is one word, "bad," which differs in all the provinces. The pronouns differ in different dialects. The first person, however, can be recognized throughout.

Dialects, as it has but few words, here is the Court dialect which has two divisions, the Northern and Southern Mandarin. There has been a change going on in both. What was the original spoken language of China it is hard to say. The Chinese are not aborigines; they have come from the interior in two great emigrations, and quite crowded out the original people and language. The maritime dialects differ most. The names and customs, indeed, of the different provinces differ as much as those of different European countries from each other. Pigeon English is a dialect which has been reduced to book, and talked both by English and Chinese, each of whom fondly fancies that it is the perfectly spoken language of the other. It has been said that the Chinese have no consonants. This is not true of some of their dialects, and our proofs of this are found in the writings of early Buddhist missionaries. Each word is represented by a character of its own, and this is one great difficulty in mastering Chinese. In spelling Chinese words the writers use 36 initials and 47 finals taken from the Sanscrit. One of the greatest difficulties of the Chinese spoken language is tone, or the modulation and inflection of a word. In the time of Confucius the written language was more strictly phonetic. The same characters were used for many different words, because these characters expressed sounds. In later times distinctions of tone arose and the number of letters increased. It has been said that it is impossible to romanize the Chinese spoken dialects. In some of them it is. The number of tones in Chinese is, in general, five. It has been said that the Chinese language is monosyllabic. This is not true in reference to the spoken language. Though we cannot conjugate a Chinese verb as we do those of our family of languages, there are certain particles which answer the purpose of inflections. The Chinese have words which we can analyze as we do English compounded words. In the province of Muppo there are hyphenated words, a Bible, and other books in Chinese character, and pupils write letters in the same. Prof. Bense wished to know if it were possible to translate English poems into Chinese. The Doctor answered that it was hopeless task, as personification is quite unknown in Chinese.

The Society apparently greatly enjoyed the Doctor's communication, and by diligent questioning evolved some curious facts. One of these was that woman has no name in Chinese; she is spoken of as a mother, or wife of some man. Two or three ladies in the audience looked indignant and snifled at this. The Doctor observed that the Chinese written language is a stereotyped form of the spoken language.

### Purpose in Teaching.

It is said of Pericles, the Athenian orator, that before he went out to address the people, he prayed to the Gods that nothing might go out of his mouth but what might be to the purpose. What an example does the heathen set for the Christian preacher, and teacher! How much is uttered by these public instructors, which so far as one can see, is to no purpose whatever, except to fill up the hour.

### "WHAT STUPID DUNCES?"

The incident recorded in the following paragraphs, from the "Presbyterian," is too good to be lost.

In those memorable days, some fifteen years ago or more, when the Congregational associations of New England and the Old School General Assembly were in the habit of sending delegates to and fro, for the purpose of mutual congratulation, the practice of slaveholding, as tolerated in the Presbyterian Church, became, in process of time, an object of deep concern to our New England visitors. Year after year these delegates administered faithful and earnest warnings and rebukes to their offending Presbyterian brethren.

At length, finding that their counsels seemed to make little or no impression, their patience was exhausted, and propositions were introduced into the various Associations to discontinue the intercourse which had prevailed so long. Hearing of the movement, the General Assembly, that they might not be condemned unheard, sent to three of the leading Associations, Dr. N. L. Rice, Dr. A. T. Gill and Dr. Stuart Robinson, with instructions to plead for a continuance of the fraternal intercourse.

Of the Association to which Dr. Robinson was sent, Massachusetts, or Connecticut, perhaps, Dr. Lyman Beecher, then superannuated, and his son, Dr. Edward Beecher, now of Galesburg, Ill., were members—the latter taking a very active part, and advocating strongly the policy of non-intercourse. The discussion, of course, was very spirited. Many able and eloquent speeches were made, and it was apparent from the first that the proposition would carry. Dr. Robinson, however, was heard. He made a very eloquent and fervent plea, in an excellent spirit, full of genial humor, abounding with many delicate home-thrusts at the port taken by New England in the introduction of slaves into the country. The speech was well received by all, with the exception, perhaps, of Dr. Edward Beecher, who was evidently not well pleased.

At dinner, on the same day that his plea was made, Dr. Robinson found himself seated between the Drs. Beecher—father and son. Grace being said, Dr. Edward Beecher turned to Dr. Robinson, and sought to reopen the discussion upon the all-absorbing question. Dr. Robinson attempted to turn the conversation by remarking playfully:

"Dr. Beecher, I never find it to edification or health to mix logic with my dinner."

"But, sir," said Dr. Beecher, "I wish to know why the letter of the Irish General Assembly to your body, was suppressed in the Committee of which you were the Chairman?"

"If you insist upon it," said Robinson, "I can tell you. That letter was so filled with blunders, betraying the ignorance of the parties sending it, that we felt bound, in Christian charity, to suppress it."

"What blunders, sir?" asked Dr. Beecher.

"Why," replied Dr. Robinson, "among other things, after reproving us for our sins as a church in the matter of slaveholding, they thank God and congratulate the Assembly that there are yet two such faithful witnesses for the truth in the Old School body as your father and yourself, sir!"

By this time the attention of the large company at the table was arrested, and Dr. Lyman Beecher, though somewhat deaf, hearing that the conversation had some reference to himself, cried out:

"What's that, sir? What's that?"

Dr. Robinson was, of course, obliged to reiterate the whole conversation, which he did in his own inimitable manner. When he was done, Dr. Lyman Beecher, thumping the table in the meantime, most energetically, exclaimed at the top of his voice:

"What stupid dunces! what stupid dunces! to put me and my son Edward into the Old School Presbyterian church! Who ever heard of the like? You did right, sir, perfectly right to suppress their blundering communication. Their stupidity would have disgraced them forever, had you published it."

It is needless to add that Dr. Edward Beecher dropped the subject, and addressed himself to his dinner.

OLIM.

CONCISENESS OF THE ENGLISH LANGUAGE.—There is no other spoken language so cheap and expressive by telegraph as the English. So the electric wires are becoming teachers of our mother tongue in foreign countries. The same amount of information can be transmitted in fewer English words than French, German, Italian, or any other

European language. In Germany, and Holland especially, it is coming to be a common thing to see telegrams in English, to save expense and insure precision.

### BIBLE WORK IN SPAIN.

The Bible Society "Record" publishes the following extract of a letter from Mr. Lawrence, an agent at Barcelona:

In the late fairs we have had special opposition. At Mauresa 300 Romanists surrounded us, burned Gospels, threw them in our faces, spit upon us, jostled, threw stones, and at last set fire to our tent. When they saw the tent on fire, they cried out, "Kill the devils—kill the heretics!" Just then some volunteers rushed into the crowd with their bayonets and saved us from their fury. The Mayor is a Carlist; but when the Judge heard what had occurred, he obtained from the governor of the province a strong guard, and during the remainder of the fair days we had good sales and many opportunities for preaching the love of our Master. It is hard and sharp work, sometimes; but so long as we can call attention to the hitherto hidden and forbidden word of truth, we joy and rejoice. Spain needs, next after the Bible, evangelists—then teachers of the young. We have 250 under daily mental and soul training. Work of every kind increases on my hands, and as faith and strength increase, I go on with what comes upon me, looking continually to the Almighty. I preach regularly in Spanish three times a week. I believe souls are being saved; several young men in this city begin to speak the praises of Jesus. I hear good accounts from other portions of dear old Spain.

### SALE OF THE GOSPELS.

A correspondent thus writes from Madrid, to the Christian World:

Upon the very spot where lie the remains of 30,000 of our fellow-creatures who suffered martyrdom during the time of the Spanish Inquisition, and which has lately been excavated, stands a man of faith with the Bible in his hand, and offers one of the Gospels of the New Testament for a halfpenny. In a few hours hundreds are bought, and all the halfpennies are laid out in bread and meat for the poor Spaniards.

Our readers will also be glad to know that a large distribution of the Word of God was effected at the fair at St. Isidro, Madrid, where a very large number of Bibles, Testaments and portions have been sold during its eleven days' duration.

The general sale and distribution of portions of the Scripture, printed in Madrid for the committee of the Bible stand in the Crystal Palace, amounts now to considerably more than a quarter of a million, 200,000 of which have already been placed in the hands of different people.

### CHRISTIAN ENTHUSIASM.

No great thing is ever done without enthusiasm. Talents, learning, fine opportunity do not insure success. Thousands who have these, live and die with little advantage to themselves or others. Abundant resources are in vain, if the soul lacks the inspiration to put them to service. Men of moderate talents often outstrip their superiors, because they have strong faith and high resolve. The lowest become highest, and the highest become lowest, "the last shall be first, and the first last," through this diversity in enthusiasm. Where one has solid faith in his chosen mission, and his work becomes a part of his life, a constant presence by day and by night; where ardor, fixed resolve, warmth of zeal, and steadfastness of purpose, become an abiding habit, great success is inevitable.

A capitalist in Wall street recently said, "A bank never succeeds well until it has a president who takes it to bed with him." "Eos Homo" attributes the wonderful success of the early Christians to the enthusiasm for humanity with which Christ inspired them. That enthusiasm has been a power in the Church ever since, and success has generally been measured by the degree of its presence. When that has risen to sublime earnestness, the Church has been invincible; when it has fallen to lukewarmness, it has become like Samson with shorn locks. Whitefield melted and subdued the multitudes before him, because he believed and felt what he preached as few men have ever felt it. Ardor gives point and efficiency to truth; a sharp blow from a whip will do more execution than a deliberate swing of a bar of iron.

The great present want of the churches is enthusiasm for Christ and sinners. There are talent, learning, numbers, wealth enough to stir this world with a tremendous impulse, and if they were all set in motion, or warmed into vigorous action, nothing could resist them. At present, faith is weak, love is lukewarm, purpose is feeble, the whole life lacks tone and force. We need a new inspiration, an impulse from the heart of the Master, which not only begets strong desires to subdue the world to Him, but courage to undertake the conquest and prosecute the work with ceaseless energy and patience.—The Morning Star.



## Christian Observer.

WEDNESDAY, SEPTEMBER 7, 1870.

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## GREAT EVENTS OF 1870.

"THE LORD REIGNETH."—"The heathen rage—the kingdoms were moved; He uttered His voice; the earth melted." The announcement of the fall of Napoleon III., though anticipated, struck the country with surprise last Saturday. His dynasty is ended, and he a prisoner in the hands of King William. This is the great military achievement of the year and of the age. The decree from the Roman Council, which preceded by one day, Napoleon's declaration of war, is also a signal development of human weakness and folly. What are to be the results of these great movements? The Lord will overthrow them in the church and among the nations to promote His own glory. It becomes us to be still and know that He is the Lord God Almighty.

## ADVERTISEMENTS.

To our business friends and acquaintances, we would remark that there is probably no paper that can render them more efficient service than this journal can in introducing them and their business to all parts of the Southwestern country.

Its circulation is larger than that of any other religious paper—and larger than that of any daily paper south of the Ohio and Potomac, and steadily growing. Its net gain of circulation during the months of July and August, has been larger than during the whole of the six months preceding. (2) Its advertisements carry with them more weight than those of many other papers—in view of the care which is exercised to exclude, if possible, every advertisement by which its readers are liable to be imposed upon or deceived. (3) Its advertising rates are lower, in proportion to circulation, than those of most of our exchanges. The average charges for advertisements are less than one cent a line, for every thousand copies that are circulated.

With the opening of the fall trade some of our reliable businesshouses may benefit both themselves and the readers of the CHRISTIAN OBSERVER by making use of its advertising columns.

## UNIVERSITY OF MISSISSIPPI.

An advertisement of the University of Mississippi is published in another column. The University is ably presided over by the Rev. John N. Waddell, D. D., one of the most eminent ministers in connection with the Presbyterian Church. He is assisted by an able faculty. Under his efficient management, the University is eminently worthy of a liberal patronage. We trust that the advertisement will be carefully read by those who contemplate pursuing a collegiate course, or who may have it in their power to influence young men in their choice of a college. The students here enjoy not only superior intellectual advantages, but are surrounded by moral and religious restraints which have been abundantly blessed in the hopeful conversion of large numbers. The number of candidates for the ministry who have been or are now pursuing their studies here, is very large.

## CRYSTAL SPRINGS FEMALE INSTITUTE.

Our correspondent, the Rev. M. W. Trawick, of Hazlehurst, Miss., calls the attention of the public, and especially of Presbyterians, to the fact that,

Among the excellent schools for young ladies, Crystal Springs Institute, over which the Rev. O. Newton presides, is not surpassed by any institution in this part of our land.

The locality—Crystal Springs, Miss.—is a thriving little town on the New Orleans, Jackson and G. N. railroad, thirty miles south of the capital of the State. The health of the place is unrivaled. The community is a good one. Young ladies have access to any of the three churches, Presbyterian, Methodist, and Baptist, in which services are regularly held.

The course of instruction is thorough, and the discipline firm and parental. The school has been in regular and successful operation for about thirteen years; and the graduates which have gone from time to time from under its care, will compare favorably in point of thorough training, with those from any school in the land.

If any of your readers have daughters whom they wish to place in a most excellent institution, I would cordially commend their attention to Crystal Springs Female Institute. The next session will open the first week in October.

Yours truly,  
M. W. TRAWICK.

## WITCHES—SPIRITUALISTS.

Many years ago we were well acquainted with a clergyman who was deeply interested in the study of the phenomena of Mesmerism, Biology, Animal Magnetism and kindred subjects. He spent much time in experimenting upon members of his own family and friends, and some of their saying and doing when in a mesmeric trance were truly remarkable. While his mind was absorbed in these things his wife died. A few months later he married a lady of property, gave up the ministerial work, and purchased a pleasant residence in a New England village.

His new home became, in a few weeks, the scene of some of the strangest manifestations ever witnessed in this country. His furniture seemed to be the subject of demoniacal possession. Not only were the usual feats of table-turning performed, but everything in the house appeared to be bewitched. Pokers and tongs would suddenly rise from their places by the stove without any apparent human agency and fly through the door or out of the window. The dishes would leave their places on the table or in the cupboard and fall with a mighty crash. Rocks flew through the air at all hours during the day and night.

Closets and trunks were ransacked while the keys were still in the possession of their owners, though they were apparently unopened. The members of the family were seriously annoyed. One day the oldest son, a youth of ten or twelve years old, was found on the top of a wardrobe bound hand and foot and gagged. He said the spirits put him there. On another occasion, while the family were at the table, a note mysteriously dropped from the ceiling; it was written in characters which no one could decipher, until it was submitted to one of the most carried scholars in New York, who pronounced it to be San-crit, and made a translation. It purported to come from Satan. Scientific men were puzzled to account for these things. While a committee of them were present to investigate, the pants of the son—from the knees down, were torn into ribbons and tied to the rounds of the chair on which he was sitting. No one saw how it was done. Our philosophers were baffled to account for the events occurring around them. The venerable Doctor of Divinity, in whose house these things occurred, believed they were the works of spirits—evil spirits—demons, and was shocked when one of the editors of this paper told him that he would never permit the devil to enact such performances in his house. They were not checked until the house in which they occurred was abandoned and the family found a new home.

These were the most remarkable so-called spiritual manifestations that ever came under our notice. Were they the work of the devil? How are they to be accounted for? We do not know. Cases scarcely less remarkable came under the observation of our correspondent, "M.," who endeavors to explain them away on natural laws. We are not prepared to express an intelligent judgment upon his theory, or upon the more common theory that there is a reality in spiritualism.

In support of the latter theory, it is urged that from the earliest days there have been persons who professed to be spiritual mediums—witches—necromancers—able to communicate with the spirits of the departed and bring them back to earth and get them to enter into and occupy their bodies, for a time detaching their own intellects. In Moses' days these characters existed, and one of the reasons God gave for the extermination of the Canaanites was, that they tolerated and encouraged their existence among them. In the days of King Saul they existed, and his last, if not fatal crime, was an appeal to the witch of Endor to bring back the spirit of Samuel to earth. She did so, or pretended to do so, and Saul paid the penalty of his life for consulting with her. A few centuries later we find demons on the earth taking possession of the bodies of men, making them raving maniacs, and some of the mighty works of Christ consisted in casting out these demons from the bodies of those possessed, and restoring them to their right minds. In the nineteenth century there are spiritual mediums, persons who believe that they can at their pleasure become possessed of demons, or departed spirits. They invoke them for the amusement of their friends, but by and by the more eminent among the mediums become drugged; and more than one whose name stood prominent as a spirit-rapper, or a medium, has died in a lunatic asylum—a raving maniac—reason as utterly dethroned as in the case of that madman among the tombs on whom Christ took pity. It seems as though some demon, mightier than the rest, refused to be dislodged from his victim. We are not prepared to decide whether spirit-rappers or mediums are really possessed of demons, or only pretend to be. We do not know what limit it pleases God to put upon the wanderings and the working of spirits. But we are confident that it is both foolish and sinful to consult with, or have any dealings with these beings. Foolish, because, if, as our correspondent supposes, spiritualism consists merely of phenomena that are the results of natural laws, it can reveal nothing. But if it be a stupendous fraud it will certainly deceive; and if it be a demonstration of evil spirits, these are the worst counsellors that any man can consult. The spirits of the redeemed, or the spirits of the damned, certainly do not communicate with men through a medium accused of God.

It is worse than foolish—it is sinful—a direct violation of the Divine command, "Regard not them that have familiar spirits, neither seek after wizards to be deceived by them. I am the Lord your God," Lev. 19: 31. "The soul that turneth after such as have familiar spirits," I will even set my face against that soul and will cut him off from among his people," Lev. 20: 6. The sin involved in spiritualism is so great, that God through Moses commanded that the party possessing the familiar spirit should be punished with the same punishment as the murderer or the adulterer, the severest penalty of the law. See Ex. 25: 18; Lev. 20: 27; Deut. 18: 10-14 and parallel passages. He further threatens by his word those who have sought to do with them; and in his providence exhibited his severe detestation of this great crime, in the extermination of whole nations because they allowed it to exist among them.

## Recent Publications.

A CONSTITUTIONAL VIEW OF THE LATE WAR BETWEEN THE STATES; Its Causes, Character, Conduct and Results. Presented in a Series of Colloquies at Liberty Hall, by Alexander H. Stephens. In Two Volumes. Volume II. 8vo., pp. 308. National Publishing Company, Philadelphia, Pa.; Cincinnati, O.; St. Louis, Mo.; Boston, Mass.; Atlanta, Ga.; Ziegler, McCurdy & Co, Chicago, Illinois.

Five years have elapsed since the close of the bloodiest and most gigantic war known to modern history, and in that interval men have had an opportunity of thinking over events which passed before them in such quick succession that reflection was impossible; and as a natural consequence each section has manifested a great desire to hear what the other has to say of its motives and conduct in the great struggle. This has led to the production of numerous histories and narratives of the Northern side, but the South has hitherto been but scantily represented on the pages of history. The demand for such a work was keenly felt, and there was a very general feeling of satisfaction experienced throughout the country, when, three years ago, it was announced that the Hon. A. H. Stephens, the Vice-President of the late Southern Confederacy, was about to issue a history of "The War between the States." The promise then made, is now fulfilled in the second and concluding volume of his great history, which lies before us.

Mr. Stephens was for many years a prominent actor in the scenes of legislation, which immediately preceded the war, and knows much of the secret history of those stirring events which precipitated the great struggle upon us. The character of his mind, his habits of thought, and his great honesty and truthfulness as a statesman, rendered him in the eyes of the whole country the proper historian of the events in which he acted so conspicuous a part. The indomitable energy which, in the midst of failing health, he brought to the preparation of this work was remarkable, and has resulted in the production of the best history of the war, we have yet seen.

The history of the earlier days of the Confederate Government, and particularly that portion of its existence at Montgomery, as a "Provisional Government," is given to the world for the first time in these pages. Mr. Stephens took part in the Provisional Congress, as a delegate from Georgia, and was entrusted with many important duties. His statements concerning these affairs are of great value. His narrative of the Conference between President Lincoln and the Confederate Commissioners at Hampton Roads, is the fullest and most valuable yet given to the public. Mr. Stephens was the principal negotiator on the Southern side in these proceedings, in the history of which the people of the whole country are so deeply interested. The vexed question of the non-exchange of Prisoners of War, and the misrepresentations and hypocrisy of the Northern leaders, are laid bare before the reader, and the peace movements of the South are thoroughly explained.

THE SOUTHERN FIELD AND FACTORY. A Monthly Magazine devoted to Agriculture, Horticulture, Manufactures and the Mechanic Arts; also to the special development of the Productive and Commercial Resources of the Southern States. Major E. G. Wall, editor, (author of Wall's Manual of Agriculture,) assisted by a corps of first class Southern talent. Jackson, Mississippi: E. G. Wall & Co., Publishers, 1870.

Major Wall, the editor of this new applicant for the favor of the public, we think, thoroughly competent to make the Southern Field and Factory one of the best agricultural and mechanical papers in the country. He has our best wishes for his success.

HEARTH AND HOME. Published by Messrs. Pettigill & Bates, No. 37 Park Row, New York.

We are weekly in receipt of this excellent journal, always filled with articles on interesting and useful subjects, carefully prepared and selected; making it a very attractive paper for the farm and home circle.

SCRIBNER'S MONTHLY. Scribner & Co., of New York, announce a new monthly, with this title, as the successor of "Hours at Home." It is to be edited by Dr. J. G. Holland, who is best known as "Timothy Tibbalt," and promises to be conducted with ability and spirit.

## Correspondence of the Observer and Commonwealth.

## LETTER FROM IRELAND.

## THE WAR BETWEEN FRANCE AND PRUSSIA.

The war between France and Prussia continues to be the chief topic of interest. The Prussians have been victorious and are likely to be so. France seems to lack good Generals. The spirit of the country appears to lack energy. Paris is in a state of anarchy and the dynasty of the Emperor is near an end. The sympathy of England is with Prussia, but the Government will not depart from a neutral attitude and policy unless some insult is offered. Romanism, in the United Kingdom, as well as in the United States, sympathizes with France. The French troops have all evacuated Rome. What the Italian Government means to do is not known, but it is generally expected that the Pope will not be permitted to remain there. He cannot defend himself if Victor Emanuel purposes to occupy Rome as the headquarters of his Government. The aid of the "God of battles" has been implied by both parties. It remains to be seen which side He will assist. He is not unobservant of the contest. The issue is known to Him. Right may suffer temporary humiliation. Truth may be defeated for awhile, but both will ultimately prevail.

## PRAYER RECOMMENDED BY THE ARCHBISHOP OF CANTERBURY.

The following prayer has been recommended by the Archbishop of Canterbury and the Bishop of London, to be used in public and private devotions. It was also proposed under other auspices.

"O Almighty God, King of all kings, whose power no creature is able to resist, to whom it belongs justly to punish sinners and to be merciful to them that truly repent; assuage, we beseech Thee, the horrors of this war, which I thou hast permitted to break forth in Europe; restrain the passions of the combatants; inspire the conquerors with mercy, and the vanquished with submission to Thy will; give patience to all who suffer; prepare for the summons those who are called to die, and set to this warfare bonds which it may not pass. We pray Thee, O God, speedily grant peace to the nations, and overrule, in Thy good Providence, the course of all events, that our present anxieties may end in the spread of righteousness, enlightenment, and true liberty, and thus Thy kingdom may at last be established on earth. And this we pray through the merits and mediation of Jesus Christ, our Lord and Saviour, the Prince of Peace. Amen."

Dr. Caudhill's congregation is perhaps the most historic congregation in Scotland. Great interest and anxiety has been felt in reference to the appointment of a successor to the Doctor. The Rev. Mr. Whyte, of Glasgow, was at last chosen as his colleague and successor. The Presbytery of Edinburgh approved of the call of Mr. Whyte, and fixed a date for his induction. Mr. Whyte is a very able man and will sustain the interest and influence of Free St. George's, so long a centre of attraction to those who wished to sit under the ministrations of one of Scotland's ablest and most eloquent preachers.

At the London Presbytery of the English Presbyterian Church the other day, the Rev. M. Davidson submitted the plans of a new church, which is to cost £3,700. The congregation expects to have £2,000 on hand before the building is commenced.

## THE SUSTENTATION FUND.

The Sustentation Fund for the support of the Free Church of Scotland has made a good start this year. For the two months of the present financial year, the total sum subscribed to the scheme amounts to £19,457, being an advance of £1,896 over the corresponding period of the previous year. This increase is derivable both from the congregational associations and from donations. The subscriptions to the Foreign Mission Fund also show an increase of £281 up to the middle of July. The Rev. Dr. Duff, the celebrated missionary, is exerting himself zealously on behalf of the Foreign Mission Fund, and the Committee of which he is at the head, has just issued a circular to the congregations throughout the Church, and the friends of missions in the Free Church, urging them to signalize the year when the office of Moderator of their General Assembly is occupied by the Rev. Dr. Wilson, of Bombay, by increasing the Foreign Mission Fund by one half. A much larger revenue than formerly is indispensable. This proposal is quite distinct from the movement in which Dr. Duff and those associated with him are engaged, to raise £50,000 for providing residences for the missionaries in India and Africa, and of which upwards of £31,000 have been raised. Dr. Duff has been astonishingly successful in all his efforts to increase the Foreign Mission revenues of the Free Church. His labors in this respect are in keeping with his indefatigable exertions as a missionary, and great Christian and secular educationalist in Calcutta and other parts of India. The Doctor is in all respects a noble man.

The venerable and veteran Robert Moffat, the apostle of Africa, has just returned to London, after having spent upwards of fifty years on that continent. He speaks English somewhat imperfectly. No wonder, after a lifetime speaking and preaching in the language of the tribes whom he has been the means of civilizing and Christianizing.

An unseemly dispute is at present going on in the island of Jersey regarding the right to the Presbyterian place of worship there. The congregation was originally connected with the Free Church of Scotland, but a year ago it was transferred to the jurisdiction of the English Presbyterian Church, on the ground that it was too far from the Presbytery of the Church for its affairs to

be managed in Presbyterian fashion. The matter was referred to the General Assembly of the Free Church of Scotland, in May last in the way of an objection to the transfer by a deacon and trustee, as an unwarrantable exercise of power. After hearing both sides, the Assembly decided to enforce what had been done. There were some dissentients. The deacon is determined to take legal proceedings, and in the meantime has hired a room for worship where he and those who sympathize with him worship.

## SPURGEON'S COUNSEL TO LOUIS NAPOLEON AND THE KING OF PRUSSIA.

Spurgeon speaks plainly. He sees strong and expressive English. He thus writes on the subject of the war in the *Sword and Trowel*, in a letter addressed to the King and Emperor. He writes in the character of an assumed ploughman, and says:

"If you must have a fight, why don't you strip and go at it yourselves as our Tom Howdy and Big Ben did on the green; it is cowardly of you to send a lot of other fellows to be shot on your account. I don't like fighting at all, it's too low-lived for me; but really if it would save the lives of the millions I would not mind taking care of your jackets while you had a set to with fists, and I would encourage you both to hit his hard at the gentleman opposite. My good old grandfather set me against the Bonapartes when I was a boy, but I did think that your Lewis were a quieter sort than your uncle; however, what is bred in the bone will come out in the flesh, and as the old cock crows the young cock learns. Why, you, the King of the Germans, want to go into the butchering line I don't know; but if you are at the bottom of this, it shows that you are a very bad disposed man, or you would be ashamed of killing your fellow-creatures. When war begins hell opens, and it is a bad office for either of you to be gate opener to the devil; yet that's what one of you is, if not both. You fight for glory, do you? Don't be such fools. I am a plain talking Englishman, and I tell you the English for glory is damnation, and it will be your lot, O kings, if you go on cutting and hacking your fellow-men. Stop this war if you can, at once, and turn to some better business than killing men. Set up shambles and kill bullocks for your nations; you can then eat what you slay, and there will be some reason in what you do. Before the deep curses of widows and orphans fall on you from the throne of God, put up your butcher-knives and patent men killers and repeat.

## ONCE A MONTH.

ANOTHER 15th, 1870.

## For the Observer and Commonwealth.

## LETTER FROM LOUISIANA.

A Vacant Church—Elders and Deacons Ordained—Evidence of Regeneration.

In compliance with the directions of Presbytery (Red River) one of the ministers appointed met our (Mt. Zion) Church, and preached five sermons, received three members by certificate, and ordained two Ruling Elders, Mr. B. H. Beckham and Dr. G. W. Vaughan, and one Deacon, Mr. John McDonald. The church is in a more thrifty condition than it has been in ten years. The harvest is very ripe, who will come and reap? The elders gave notice that they would meet the church the first Sabbath of each month, and direct its worship in reading God's Word, singing, praying and reading a sermon. The visiting minister highly approved this plan. It indicates "life."

Visiting a family not long since, a minister urged the young mother to come out on the Lord's side. She modestly replied, "I would, if I were only regenerated."

The manner of the lady suggested the thought in his mind, "perhaps she is regenerated and does not know it." Without indicating this he asked—

"Do you desire to be a Christian?"

Answer: "Very much."

"Do you love your neighbor?"

"I do."

"Do you love God's people?"

"I do."

"Do you enjoy prayer?"

"Sometimes, very much."

"Do you prayerfully and sincerely try to keep God's laws?"

"I do."

"Do you love Jesus?"

"I do."

"My dear madam, you have given the best evidence of a regenerated heart. Love to God and man, and forgiveness to your enemies. Now, are you sorry for your sins, and do you try to forsake them?"

"Oh, yes, sir, but I frequently fall into sin. Oh, that I were regenerated."

"My dear lady, you have been laboring under a mistake. You exhibit all the traits of a child of God. You are looking for some mysterious thing that the Spirit of Christ will never give. According to your confession you are now a child. There is but one step more required."

"O, sir, what is that?"

"Simply profess your love to Christ."

And after sermon she did make a public profession of her faith and love.

## WANDERER.

## RATE OF DEATH FROM CHLOROFORM.

Dr. Benj. W. Richardson states in a lecture on death from chloroform, published in the *London Medical Times and Gazette*, the result of his own extensive experience and observation. His conclusions are that the death rate is very uncertain, one practitioner not losing one patient among four thousand to whom he administered chloroform, while other practitioners, equally careful, and administering it precisely the same way, might lose several. In eight hospitals in which chloroform had been administered in seventeen thousand cases, in the course of seventeen years without losing a single patient—five were lost by the result of his own ministrations—or one in 1500 cases—during the next five years. As the final conclusion of his extended and careful investigations, Dr. Richardson arrives at this judgment: "That the rate

## General Intelligence.

## CROPS AT THE SOUTH.—An exchange paper says:

The crop reports from the South are generally encouraging, though the late rains have caused some shedding of cotton. A reliable merchant from Panola county, Miss., states that the cotton crops of that section will show an increase of twenty-five per cent, and the corn crop an increase of fifty per cent, over last year. The unfavorable reports given by some of the country papers, he says, are put out with the idea that they will influence higher prices for cotton, which is "all vanity."

In Texas the corn, cotton and oats have never been better. Corn is selling in the field at 183 cents per bushel. The new immigrants, it is said, beat the old citizens farming.

A GENTLEMAN who has recently passed along the line of the *Virginia and Tennessee* railroad, between Lynchburg and Bristol, states that the crops of corn are the best he has ever seen, and are, indeed, magnificent. The farmers are busy preparing for seeding wheat, and propose to sow an unusually large breadth of land.

GENERAL BUTLER has withdrawn from the canvass for Senator from Massachusetts. This is said to be to facilitate Senator Wilson's reelection.

The first newspaper in Central Asia has just been issued in the city of Tashkent, in Turkistan. It is called the *Turk-tajanskaja Vjestnik*.

The Cabinet of Berlin, in reply to a communication from the Pope, declines to guarantee the inviolability of the pontifical States.

UNITED STATES VS. RUSSIA.—The returns published by the British Government show that the United States have now quite eclipsed Russia in the English wheat market, and forward to the United Kingdom more than a third of its whole supply. In five years the increase amounts to 123 per cent, the largest increase in proportion to the quantities sent having been in the import from the southern ports in the Atlantic.

CENSUS RETURNS.—The people in our large cities count too fast. It is stated that the census returns report that the population of the large cities is, on an average, 20 per cent below the estimates. Chicago was estimated at 300,000; the census reports 250,000. Cincinnati claimed 300,000; the returns are only a little over 200,000. New York expected to have a million; 800,000 is the report. And it is thought that San Francisco claiming 170,000, will have to be satisfied with a report of 140,000.

IMMIGRANTS.—Three thousand and forty passengers arrived in New York from foreign ports, week before last. A great decrease on the arrival of former weeks, owing to the "rush to arms" in France and Germany.

A JAVA grandee is coming to this country with his eighty-one children and wants to secure board in some quiet family.

HENRY C. WRIGHT, the well known abolition lecturer, died of apoplexy, at Pawtucket, R. I., on the 23d ult.

H. J. JOHN PENDELTON KENNEDY, of Baltimore, died recently at Newport, at the age of seventy-five years.

C. S. RABBITTS, a well known merman of New York, died at Green Lake, Minnesota, on Wednesday, 17th inst.

ISRAEL W. MORRIS, a prominent citizen of Philadelphia, and an iron manufacturer, died on Wednesday, 17th inst., aged 73.

SAMUEL V. MERRICK, died in Philadelphia, on Thursday, the 18th ult., aged 70. He built the Philadelphia Gas Works, and was one of the projectors of the Pennsylvania Central Railroad.

## FOREIGN.

## THE WAR IN EUROPE.

## THE DOWNFALL OF NAPOLEON.

The Emperor and the Whole of MacMahon's Army Prisoners of War.

Since the last number of this paper was put to press, the army of MacMahon, probably a hundred thousand strong, has surrendered to King William; and the Emperor Napoleon has given himself up as a prisoner of war. His first act in connection with this bloody drama was a declaration of war in order to exact from Prussia a guarantee that no German prince should ever occupy the Spanish throne. His attempt to interfere with the government of his neighbors, has resulted in the overthrow of his own—and the red of Empress has departed from him, probably never to be restored.

## The Closing Campaign.

Last week we left King William of Prussia with the bulk of his army marching westward direct upon Paris—leaving a small army furiously engaged in bombarding Strasbourg in the eastern part of France—and a larger army under Gen. Steinmetz to join the French army under Gen. Bazaine, in Metz, and besiege that fortress.

Another French army under Gen. MacMahon—the largest in the field—retreated before the Prussians until they came to Rheims, and then turned off to the North-east, leaving the road to Paris open, and pushed forward with all speed to relieve Bazaine. The Prussian army was then marching west—the French east. The plan of MacMahon seems to have been to overcome Gen. Steinmetz and relieve Gen. Bazaine and his army. These two French armies united would be able to cut the communications of the Prussian army with Germany. With their supplies of ammunition and provisions cut off, the immense Prussian armies could not long carry on an offensive warfare in an enemy's country. So King William seems to have concluded on second thought—and the telegrams of last week, though contradictory, indicate that a large portion of his army had abandoned the march to Paris—overtook MacMahon—and had several terrible and bloody battles with him near the Belgian frontier, in which both sides lost heavily, but the advantage was with the Prussians, who proved the union of the two French armies and captured one of them.

We submit the substance of some of the cable telegrams which have been received.



A CLASSICAL AND SCIENTIFIC  
SCHOOL FOR BOYS,  
Cor. St. Charles and Eleventh Sts.  
UNDER THE CARE OF  
*Rev. H. T. Morton, President.*  
The next annual session of this institution will be  
gin Monday, Sept. 5, 1870. Boarders will be received  
into the family of the Principal.



## Farmers' Department.

## NUTRITIVE VALUE OF HAY

As Affected by Soil—Kind of Grass—Time of Cutting—Manner of Curing and Storage.

Sellers of hay usually want the market price. Some buyers would stickle longer about a deficiency of one pound in weight than over any deficiency in the quality of the 1999 pounds they are offered for a ton, as if all hay was of equal value, and nothing but its weight need be known to ascertain its exact worth. Hence some good bargains, but a great many more bad ones are made in the purchase of hay. The following are some of the causes affecting its value:

1. *Soil*.—Hay grown on a good, strong loam, and naturally moist, but nowhere springy, used as a permanent meadow, treated in early spring with a top dressing of barn manure composted with twice as much swamp muck, or leaf mould, or rich soil, is the best that can possibly be grown.

By such treatment, the grasses best adapted to the soil spring up in great variety, some red clover, some white, some herbage, and so on down to those still finer, a perfect salmagundi of good things, just such as the horses, cattle, and sheep would choose if placed separately within their reach. They need variety, and in hay so grown they find it, and are satisfied. The hay from such permanent meadows is good enough for home use—too good to sell, until its real value, for all animals and all purposes of feeding is better known, and buyers become willing to purchase more by quality and less by avoidance.

2. *Kind of Grass*.—We have already said that all kinds, as they naturally fall in after clover and herbage, on a well top-dressed soil, are the best. As regards the clovers and other grasses used in seeding down land after rotations, we have only to say, all are good for some purposes, and that the farmer must be guided by his own observation as to how they succeed on his land, and of their effect on various animals. For some, each of them is better than for others. But we do not believe that any brute should be fed on any one alone, any more than that man should live on bread alone, or on any two or three or four even. There should be a variety. In a rich pasture there are hundreds of grasses, out of which sheep, cattle and horses have the power of a large selection to suit their various tastes. In winter they cannot be indulged in so liberal a choice. But why should the herdsman shut them up to one, or even to a dozen plants? Why not give them as wide a choice as his stores permit? Oat straw, rye straw, wheat straw, pea vines, salt hay, almost anything, if steamed and a little corn meal sprinkled on, is better for stock cattle for a change than even good hay, if it consists of but one or two plants, and be given a long time without change. By creating variety and frequent change, and giving a little choice food, as corn meal or oil cake, with the straws, husks, damaged hay, &c., nearly all that grows on a farm can be made to contribute towards the wintering of stock, and the enriching of subsequent crops.

3. *Time of Cutting*.—That grass cut as soon as fairly in blossom, while the seeds are unformed, or at least not so far advanced as in any case to shell out, either when making the hay or feeding it to cattle, is worth more than if cut either earlier or later, has become too evident to require proof. No observant feeder of cattle, unprejudiced in favor of old ways, now believes that hay is equally as good at whatever time cut. These who have tried it most thoroughly know—no believe, but know—that, if cut in the blossom, which is generally between the 20th of June and the 4th of July, it is worth about twice as much as if strung out into August. The best farmers, as far as our observations extend, are adapting their practice to this knowledge. Their hay-making is now done—for the first crop—by the 4th of July, or very soon after. With the mower, hay-tedder, horse-rake and hay-lifter, they can finish the work before that time as easily as their fathers could by the first of August, and they have already discovered and avowed the fact, that besides the immense saving of hard labor their hay, by being harvested thus quickly, at the right time, instead of dallying along till the grass has lost its richest juices, is worth enough more to balance the entire cost of the machines and their occasional repairs.

4. *Manner of Curing*.—In order to cure hay in a way to give it the greatest possible value, we must devote it of all external moisture. No rain or dew should go into the hay-mow. But it need not be deprived of its natural juices. These are conservative; they contain most of its nutrition: water spoils hay; its own juice preserves it. The grasses contain gum, starch and sugar, and these constitute an important part of their nutriment; but it is well known that gum, starch and sugar are all convertible into wood, and are actually changed into woody fibre when the grass is exposed to a burning sun, but are retained in their original nutritious state when the grass is air-dried, as by Bullard's hay-tedder, stirring it often, keeping it light; open, pervious to the air, which, passing under and through, absorbs the external moisture of rain and dew, and thus dries it quickly, and prevents the necessity of much exposure to the sun.

Women, who gather herbs for medicinal purposes, have long known that, in order to retain their medicinal value,

they must be air-dried, in the shade, not in the sun. It is now as well known that the grasses, in order to retain their nutritive value, must be air-dried with as little sun as possible. We want to get rid of the dew and rain water, as hurtful, but to save the natural juices, as nutritious; and hence the value of the horse hay-tedder as enabling us to do both, and thus greatly improve the quality of the hay, as well as save time and favor human muscles by substituting those of the horse.

5. *Storage*.—The sooner hay can be stored after being cut, if pretty thoroughly wilted and all outside moisture taken off, the better; and this, with all the modern hay-making machines, can and should be done, on the very day of cutting, in most cases.

EVANGELIST.

## A Farmer's Shop.

Every farmer should have a shop fitted up with such tools as are used by the carpenter, joiner, machinist and blacksmith; or with those that would be valuable in making repairs. Above all, we consider a good foot lathe very desirable. It would be impossible to notice all the advantages of this machine and its various uses. A good lathe costs from \$60 to \$100, and the money is well expended in the purchase. The practice on the lathe is one of the most fascinating pastimes for a stormy day or an unemployed evening. Apart from its use in making and repairing, the foot lathe is a pleasant companion for the business haunted and brain weary. One who adopts it as a companion of his leisure hours will become an adept, and the more he uses and becomes acquainted with his machine, the better he will like it. He will be surprised at the number and elegance of the little articles of use and ornament he can produce from the rough material, and at the pleasure that the practice of a mechanical art can afford. —Scientific American.

## Southern Agricultural Congress.

It is proposed by the managers of the Augusta, Ga., cotton States Association to hold an Agricultural Congress at Augusta, during the week of the Fair which is to be held in that city in October next. The object of this movement will be to draw together the producers of the South, and especially those interested in the cultivation of cotton, that they may consult together for the mutual advantage of all. This is a good idea. Augusta is a central point to the cotton region and very accessible. Let the proposed Congress be held by all means.

## The Eumelan Grape.

F. R. Elliott, in a recent letter to an agricultural paper, says of the Eumelan Grape: "Perhaps no grape of very recent introduction better merits approval. Like the Delaware, it is a sort with which in quality of fruit we may hope to tone up and improve public taste, while realizing a profit in its sale. I have watched the growth of the vines for two years, and they compare favorably in all respects with any and all other varieties. The question comes to me almost daily, 'What grape do you advise to plant?' and I reply, plant mainly of those you have heretofore known to prove profitable in your sections: no light soils; but of the new black grapes don't fail to plant some of Eumelan as a grape of promise. I have known several acres of it planted the past year resulting in uniform and satisfactory growth, giving good cheer to the enterprising planters, who doubtless congratulate themselves on their foresight."

## Care of Horse Legs.

Few men who handle horses give proper attention to the feet and legs. Especially is this the case on the farms. Much time is spent of a morning rubbing, brushing and smoothing the hair on the sides and hips, but at no time are the feet examined and properly cared for. Now, be it known, that in this six thousandth year old world of ours, the feet of a horse need more care than the body. They need ten times as much—for in one respect they are almost the entire horse. All the grooming that can be done won't avail anything, if the horse is forced to stand where his feet will be filthy. In this case the feet will become disordered, and the legs will get badly out of fix, and with bad feet and bad legs there is not much else of the horse fit for anything. Stable prisons generally, are terribly severe on the feet and legs of horses, and unless these buildings can afford a dry room, where a horse can walk around, lie down or roll over, they are not half so healthy and comfortable to the horse as the pasture, and should be avoided by all good hostlers in the country.

## Grape Leaf Pickles.

The Moravians in Salem, N. C., are said to put up cucumber pickles as follows:—Put a layer of sour wild grapes with the leaves of the vines in the bottom of the vessel; then a layer of the cucumbers, and alternate thus until the vessel is full, or until you have put in as many cucumbers as you desire. Then put in water enough to cover them, and place boards and weights on top to keep them under the water. They do not require any further attention, although you may, if you desire, take them out and finish them with vinegar. They are called grape leaf pickle. A lady who tried the plan last year was very much pleased, and pronounced it better than the ordinary method. It is supposed that any other article that may be used, will answer as well as the cucumbers, provided it is firm.

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Merrill's Rheumatic Cure, is the Best Medicine in the World. It Cures Rheumatism, Gout, Gravel, Neuralgia, and all the other diseases of the system, and is sold by Druggists generally.

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DYSPEPSIA.

The causes of Dyspepsia are so numerous that it would require a volume to describe them. The primary cause, however, is a disturbance of the digestive organs. The food instead of undergoing that chemical change which should fit it for the assimilation of the system, often lies for hours in the same state as when first taken. In this case there is a feeling of weight in the stomach, sleep is broken and the whole body utterly worn and exhausted. This prevalent and distressing malady is controlled and cured by the use of

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Offices, corner Third and Main Streets, corner of  
Fourth and Main Streets, Louisville Hotel, Villard  
Hotel, Galt House, and at Depot, corner Smith and  
Broadway.

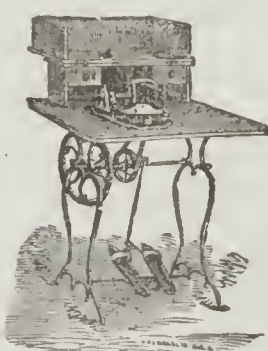
L. ALBERT FINK, Gen'l Supt.  
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ECONOMY IS WEALTH.  
"A penny saved is as good as a penny earned."—  
Franklin.

Housewives, washerwomen, and others, should  
know that they can save Money, Time, Labor, Soap,  
Clothes and their Health, by using Winchell, Har-  
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most delicate hands; it makes hard water soft, is put  
up in a neat and convenient package for family use.  
It is cheap, and for it, and take nothing else but  
Winchell, Harman & Co's Improved Patented Wash-  
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SEWING MACHINE stands to-day, as at first, with-  
out a RIVAL. It courts no praise; it needs none. All  
over the habitable globe these admirable Machines  
are speaking their own worth. In our own State  
(Kentucky) the sales of the Wheeler & Wilson are  
more than double that of any other Sewing Machine,  
and over 5,000 are in constant use in the city of Lou-  
isville alone.

At all the great national and international exhibi-  
tions and fairs, the Wheeler & Wilson has, without  
exception, borne off the FIRST PRIZE. At the  
World's Fair, held at Paris in 1867, it was awarded  
the high premium over EIGHTY-TWO COMPETITORS.

The superiority of the Wheeler & Wilson over all  
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iety of work with less machinery than any other.

Ease and quietness of motion.  
It makes but one kind of stitch—the lock stitch.  
It uses no shuttle.

It has but one tension.  
It is the best Sewing Machine, and the ladies will  
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We warrant each Machine sold for three years.  
We give full instructions in its use, and perfect sat-  
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These celebrated Bells (not  
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ring in purity and volume  
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With a history of EIGHTEEN YEARS and a sale  
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SEWING MACHINE stands to-day, as at first, with-  
out a RIVAL. It courts no praise; it needs none. All  
over the habitable globe these admirable Machines  
are speaking their own worth. In our own State  
(Kentucky) the sales of the Wheeler & Wilson are  
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Ease and quietness of motion.  
It makes but one kind of stitch—the lock stitch.  
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Cash Capital and Assets over Half  
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STATEMENT  
Of the Condition of the  
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February 28, 1870.

ASSETS.

Cash, \$ 6,276 69  
City of Louisville Bonds, 21,000 00  
Lou. and Nash. Railroad Bonds, 62,000 00  
Lou. Cin. and Lexington Rail-  
road Bonds, 70,000 00

Accrued Interest on Bonds and  
other Investments, 9,528 53  
Bills receivable secured by lien,  
on Real Estate, Bonds, and  
Stock Collaterals, 143,857 22  
Premium Notes, 175,733 32  
Individual Accounts, 884 46  
Furniture, 2,553 93  
Deferred Premiums, 7,273 28  
Premiums in hands of Agents  
and in course of Collection, 30,819 37

\$529,926 80

LIABILITIES.

Capital Stock, \$191,500 00  
All other Liabilities, 3,576 14  
Losses unpaid, None.  
Surplus, including reserve, 334,850 66

\$529,926 80

THIS COMPANY  
Issues Life, Endowment, and Limited Payment Pol-  
icies on AS

FAVORABLE TERMS  
As any sound Company in the United States.

ITS POLICIES ARE NON-FORFEITABLE,  
And there are no restrictions as to

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Right economy is observed in the management of the  
Company's business.

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From 30 to 48 per Cent.

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Upper Leather, Enamelled Leather,  
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Harness Leather, Saddle Fringes,  
Skiing Leather, Harness, Trunks,  
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